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Men and methods that win in the foreign fields

Men and Methods That
Win in the Foreign Fields

By

J. R. Saunders, Th. D.

Missionary in Canton, China

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Men and Methods That Win in the Foreign Fields

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By

J. R. SAUNDERS, Th. D.

Graves Theological Seminary, Canton, China

Author of "The Cross and the Reconstruction of the World," "Chinese As They Are," "The Hak-kas, A Unique People in China"

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Because of their

great interest in the effectiveness
of the missionary in discipling
the nations
this volume is affectionately
dedicated to

MR. and MRS. G. W. BOTTOMS,
Texarkana, Arkansas, U. S. A.

Preface

THE greatest task confronting the Christian forces is making known the glad tidings unto all the world, disciple the nations as our Master commanded. Christianity has too long looked at the task with the hesitating attitude. Until we are ready to enter fully into the Lord's plan of conquest, we must suffer and struggle in vain against the forces of materialism and other enemies of success in our home churches. Unquestionably the Master's challenge comes to every child of the Father to give himself completely for the conquest of the nations. We cannot expect the kingdom of this world to become the kingdom of our Lord and Christ until this is done.

The world battle depends primarily upon the men and women who yield themselves absolutely for this conflict. The indwelling Christ in " the temples of the Holy Spirit " ever remains the ultimate hope of victory. Our chief concern for this and all ages is the kind of labourers who go forth as ambassadors for Christ. In the mission fields where least has been accomplished and the non-Christian forces are most firmly intrenched, the most difficult battles must be fought, hence we need for these fields the very best trained and most effective workers.

So little in the past has been known about the conditions of the non-Christian lands and the kind of missionaries needed to accomplish the greatest results, we have not made the progress we might have done. We have looked at the problems too much from the home view, but this is no longer necessary. The experience of the years has given us many valuable lessons bearing on the world battle. In order that we may have in the most practical form this experience and information concerning the problems we must confront, and how we may live and labour to bring the greatest results, this volume is prepared. The experience and information are secured from the men who have laboured long and have had many years of conspicuous service in the practical problems of conquest, hence the treatise is of special help to the men and women in preparation and those in their early years of service.

It is with very great gratitude that I acknowledge assistance given me in the preparation of this volume by the older missionaries in China and Japan and a number of students of world missions in the United States.

J. R. S.

Richmond, Va.

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I

THE IMPORTANCE OF MAN POWER

MORE and more the Christian forces are realizing the importance of man power in the effort to conquer the world for our Master. We are beginning to understand what the Saviour taught us by example concerning man power. He started His world reign by choosing a few men and labouring continuously to develop these so that when He ascended to the Father, He could commit to them the task of making known His glad tidings to all men. Jesus did not give much time to systems and plans of a mechanical kind. The key to all systems and plans is the man. As long as the early churches were true to the emphasis of our Master, the churches were a conquering force; but as soon as the emphasis was transferred to organizations and ceremonial forms, where man became secondary in the mechanical order, the deadening, life-destroying process of decay hastened to nullify the power and glory of Christianity.

The rise and fall of Christianity can be traced to where God's people have put the emphasis. Where first place has been given to outward forms and clanging machinery rather than on the "temples of the Holy Spirit," where Christ wishes ever to live

and to dominate, stagnation and death to all true Christian activity have invariably come. However as the emphasis has returned to where Christ put it—making life yielded fully to the Father's will for the world's needs the chief concern—the growth of the churches and the kingdom has been expansive with accelerated power.

The Great World Struggle, which we have recently seen, has taught us some valuable lessons, but they have cost us too much. If we had been true to the model of the Master, we would have known these lessons all the while. In the European conflict victory did not come to those who had the finest fighting machinery, or necessarily to the largest numbers, but rather to the kind of soldiers—the morale and enthusiasm these soldiers had for the ideals of the conflict. Both sides laboured faithfully the world over to win the moral support of the masses and protect the morale of the men on the battle-fields. Ludendorff in giving the reasons why the Central Powers failed says that it was due to weakening of the morale because of the lack of proper support by the home basis. The soldiers lost courage as reports came from the home land saying that the people were not backing the advancing armies. This explanation may not be altogether correct, but it has much truth in it. The kind of men are far more important than the number in any kind of battle, and especially in labouring to establish the Kingdom of God in the hearts of men. Jehovah wants to show

Himself strong unto men, but men's hearts must be right towards Him and the ideals of His kingdom before He can do this in a large way. Undoubtedly the most important question facing us to-day is that of man power, and we have given far too little concern to the question that is the basis of all real success in the Father's kingdom.

In *Millard's Review,* March 16, 1918, the editor tells about a young man who came to Shanghai, China, for business and soon wrecked his health and died because he did not know how to adjust himself to the conditions of that Oriental city. He writes as follows: " He came for a fortune and got an early grave. It might have happened anyway, then again it might not. We do not intend to preach a sermon, and we could not if we wished, but we do believe that the managers of large business firms that bring young men out to China have a responsibility—a moral responsibility—to see that their young men, at least, get the right start. Sound advice on the part of an ' old hand ' will often work wonders with a young man just starting out on his career. Furthermore it is the very best of good business." If the editor of a secular paper can write this way about a business man, how much more important it is that we "start our young men right" who are "on business for the King." The Standard Oil Company does not desire to send men to the foreign fields until they have spent some time in New York City studying these fields and how to

adjust their lives to meet conditions making for the most efficient service. These men for the foreign work may have ever so fine training in the schools and business of this country, but they must have this extra preparation before they are permitted to enter these new fields. This business company is wise and fair with her men. Are we wise in failing to give the young missionary this practical training before he enters the fields of great responsibility for our Lord and His churches?

It is a dire waste of money and man power (which is far more important) to omit giving the young soldier for our King that practical training which will enable him to live long and to labour well in these foreign fields. We have failed sadly in the past, and will do so in the future, if adequate facilities are not provided and every outgoing labourer required to know conditions he must face and how to do it to the glory of God, to the joy of his own heart, and as well as to that of those who send him to the work. If we fail in this preparation, we sin against the light of our age and play into the hands of the enemy of success.

When I was in Peking, China, last year I had a most helpful talk with Julean Arnold, the American Commercial Attaché for China. After conversing with our Minister, Dr. Paul S. Reinsch, concerning China's greatest need, he told me that the one man who knew most about this question and is the most sympathetic with the noble desire to help China is

Julean Arnold, and he asked me to see him. Mr. Arnold has been in China for some twenty years, holding, in various sections, positions of great importance to our government and to China. He has studied every effort being used to better the distressing condition of the Chinese people. This practice has caused him to give special study to the missionary propaganda all over the nation as he has travelled. He knows the missionary work as well as any man in China. He expressed the firm conviction that if China is to be won to Christ (and he thinks she can be), we must send out the right kind of missionaries, men capable of leading the Chinese and make the nation what she needs to be. The following are his exact words: "Our American missionary societies in China have a grand opportunity if they will but rise to it. They have the full-hearted good will of the entire 400,000,000 of the Chinese population, and if they will rise to the glorious opportunity which now presents itself, they may have a stupendous influence in the making of a New China. . . . To get results commensurate with the opportunities presented they must concentrate their efforts on training leaders. With their limitations in men and materials they can never hope to reach individually a large proportion of China's immense population; but by concentrating their efforts on the training of leaders they may eventually reach all of China's hundreds of millions.

"To train leaders is no small task. It takes lead-

ers to train leaders. Thus what American missionaries do from now on in China depends entirely upon what sort of men and women are entrusted with the work. Quality in work means quality in workers. If American missionary societies are to be an influence in China's transition from a medieval individualistic people to a modern organized society, their work will have to be entrusted to men and women of big calibre and big visions, leaders in reality or in potentiality. Men and women, sent from America to China, should be carefully chosen.

"It is not the mission so much as it is the men and women in the mission which make for the success in the mission's work in China. Thus, if our mission boards at home will use great care in selecting men and women and will make it possible by the facilities accorded those whom it selects to do effective work, it may rest assured its labours in China will not be in vain; but if on the other hand it sends out mediocre men and women to China, or handicaps its good men and women with inadequate facilities, then its work may be in vain. Quality in men and material should be the watchword, and its objective the training of leaders both men and women. With this watchword and this objective, it may hope to see the day when the Bible will be in the field, factory, trading corporation, and in government office. Otherwise, it is to be feared, it will continue to be confined to church and schoolroom."

These quoted paragraphs, from a statesman of

wide experience in China, one who sees the situation as a whole with real sympathetic concern for the mission work, ought to be worth much to us.

As we look at the supreme importance of our task of conquering the great non-Christian lands, which task we have hardly begun, we are forced to realize the surpassing importance of this phase of the work. The importunity of the subject is the one great reason why we should give first consideration to the practical suggestions of men who have lived long on the fields and "made good" their labours. In my travelling over China and Japan I found it was the one subject about which our heroes of long and successful labours were most concerned. The moment they understood that I was giving special thought to this phase of the work, they were ready to render me any aid they could. What I say is largely based on the experience of the men and women who have demonstrated their argument by many years of increasing success in solving the problems of these fields.

II

THE PHYSICAL NEEDS—HOW TO LIVE

IN this chapter I give the experience of those who have lived long and well in the non-Christian lands. There is no more important question confronting the missionary if he wishes to make his life count for the most in winning the world to our Saviour. Not that a long life in any field is the chief concern. It is better to live a few years and live these well than to live a long life and not live according to the Master's plan for that life. Nevertheless we are learning that the life lived best is the one that is lived according to the laws of nature and efficiency, and other things being equal, will be the longest. Sane, natural, wholesome living, wisely adjusting the body to its environment, ever in touch with the source of all radiant, happy, buoyant, divinely received and unfolded life, is one of the finest assets a missionary can have for any field. How to live such a life is not a question of where you spend it, but how; not a question of the forces without, so much as the powers within.

A closer study of this most vital question has revealed the consoling fact that missionaries may

live just as long in the foreign fields as in the United States or Europe provided they live according to the physical needs of the lands wherein they labour. This is well worth repeating a number of times if thereby the truth is driven deep into the hearts of the volunteer and young missionary. The time will come when the volunteer or young missionary who is not willing to learn the laws of well-living in the non-Christian lands will thereby be declared unfit to labour in these lands. The sacrifices offered to Jehovah from the early dawn of history were required to be "without blemish and the best of the flock," and to-day as we offer our bodies a living sacrifice, they ought to be such for the most efficient service. In saying this I am not unmindful of the fact that some with frail bodies have done fine service and outlived those with strong bodies to commence with; but this proves to know how to live and labour may be a greater blessing than the natural assets of our bodies. One should not be discouraged because one finds oneself with a defective body. It is better to do like the great statesman, Theodore Roosevelt, who studied carefully the laws of health and restored his weak body and made it strong for strenuous work.

It was my privilege to make observations in the Orient and learn from missionaries who have lived long and wrought well. From the experience of these I give some "findings" well worth our careful consideration. Dr. Hume of the Yale Mission,

Changsha, China, writes from years of experience and observation. He is a physician well known in China. His chapter in "The Manual for Young Missionaries in China" is a most important contribution to the question of "How to Live Long in China." In quoting from his chapter I give excerpts from a long article in one of the leading magazines of the East, *Millard's Review*. "The first important point made by Dr. Hume is that with reasonable care it is easy to keep as well in the tropics (and other parts of China as well) as it is in the home land." And now for some of the rules: "Be careful about taking physical risks, eat only thoroughly cooked food, do not expose your head and eyes recklessly to the sun; do not weight your head down with pounds of heavy 'topees,' but find the lightest helmet you can, one that will shade the back of the neck and allow free circulation of air between the head-band and scalp.

"Be vaccinated early against smallpox, and against typhoid and para-typhoid. These diseases are so prevalent in China and the danger of infection is so materially lessened by these simple precautionary measures, it is wrong not to use the protection they afford. Other infections abound in China, tuberculosis being the most rampant. Against this nothing avails so much as the general building up of the system's resistance and constant breathing of an abundance of fresh air. Malarial fever and dengue are common in many districts.

They are carried to man by mosquitoes; it is therefore imperative to use mosquito nets on the beds or, still better, to have the entire house screened with wire gauze. Care should be taken to avoid the bites of other insects as well; rat fleas are the transmitters of plague; lice carry typhus; flies, ants, and cockroaches may infect with typhoid; and the list could be prolonged. Frequent bathing and change of underwear afford the surest protection.

"Flies are bred in filth and should be rigorously kept away from food. Within reasonable limits and after finding out the health experience of your particular locality, exercise as you would at home. Go in for that form of exercise that appeals to you most, whether it be tennis, cricket, baseball, boating or walking. For those who have not the time or facility for the more formal games, the daily recreative walk should be a duty. And there are scarcely any who cannot plan for a brief daily period of home calisthenics, taken in a sleeping or gymnasium suit.

" Just these simple measures may make the difference between health and invalidism. Most Westerners need more sleep in China than at home. Plan for eight hours as a minimum and for nine hours when you can get it. Thorough ventilation of the sleeping apartment is, if anything, more important in China than at home; many will do well to sleep on the porch or veranda. (I find that a well arranged roomy sleeping-porch, large enough for our

family, the greatest blessing to our household. Author.)

"The newcomer will usually avoid indigestion by following a few simple rules:—eat less than in a colder climate, especially of meat. In summer eat plenty of cooked vegetables, and meat but once a day. Beware of all uncooked food, especially in summer, avoiding all lettuce and other vegetables with whose life history you are not familiar. Uncooked or inadequately cooked meat is frequently the cause of tapeworm infection; boil all drinking water and milk, eat slowly, chew thoroughly; keep the teeth well cleaned and regularly inspected by a competent dentist; beware of Chinese cooking; it is frequently very rich; and its very tastiness often leads to overindulgence and indigestion. . . . Control individual irregularities of the digestive system, not by medication, but by modifications of the diet. If constipated, use a bulky dietary, with whole wheat bread, olive oil, and other relaxing foodstuffs; if prone to diarrhœa, eat a concentrated diet. Do not make a habit of adding quantities of salt to your meals. This will overtax your kidneys. Intestinal parasites abound, many of these entering the system with the food. It is therefore desirable that a physician should make a microscopic examination occasionally in order to be able to say with certainty whether they are present, and, if so, to institute suitable measures for their removal. Vermifuges are usually strong poisons, and it is better not to take

them on the mere chance of their being needed, but have microscopic proof that they are called for.

"In a land where malaria is common and other parasites of disease abound, it is essential to keep the heart muscle vigorous and to maintain an adequate supply of good red blood. Nothing will keep the heart muscle so sound as avoidance of excess both in food and drink, and the provision of sufficient exercise to keep the body muscles in good trim. When these become limp and flabby, or when the body becomes over-fat, it is safe to assume that the heart muscle has followed suit. For a patient who has been through an illness or operation the road back to health and vigour seldom lies in medication with pills and tonics, but more often in graduated exercise or massage and suitable dietary. Modern nose and throat specialists tell us while we give much and deserved attention to the teeth, we practically neglect to clean with regularity the upper part of the respiratory tract. It should be part of one's routine, especially in a land where tuberculosis abounds, to use an individual atomizer as one uses an individual tooth-brush. A simple alkaline nasal wash and throat spray will do much to prevent common colds and other infections through the nose and throat.

" All who can, should make the cold morning shower or plunge bath a routine. Provided such bath is followed at once by a good reaction, no other tonic is so good for the respiratory system; but it should never be continued if chilling or other ad-

verse reaction occurs. Sponge the chest often with cold water, and do not be afraid of plenty of cold fresh air in the sleeping room at night. Practice deep breathing at least twice a day, taking each time fifteen or twenty full breaths, so that ample fresh air may ventilate those upper corners of the lungs so frequently undistended and often the starting point of mischief. Avoid keeping the feet or bodily clothing wet for a long time. If exposure to the wet has occurred, get a hot bath and dry clothing as soon as possible.

"No part of one's physical being will be so sensitive to the change to China or need such careful provision for its well-being as the nervous system. Happy the newcomer who is blest with a buoyant temperament, ready to rise above the petty annoyances of the day and hour, who eats and exercises regularly and takes care to secure long hours of carefree sleep."

Every word in Dr. Hume's article should be observed carefully in a missionary's life. I am sure that the missionaries who have lived long and laboured strenuously and successfully will be the first to urge their observance with all care. Dr. A. A. Fulton, the senior male missionary in South China, having spent nearly fifty years in and around Canton, is still very active in the work. One of the younger missionaries told me that Dr. Fulton would be willing to close a mission meeting at four o'clock, be the business ever so important, in order that he

and others might have a good game of tennis. He sees the fun in many things, takes his exercise regularly, is careful as to what he eats (he is a strict vegetarian), and is temperate in all things. This explains why he is even at his present age more active than many of the young missionaries.

I asked a number of our most successful veterans in China *How We Might Live Long and Do Strenuous Work.* I will give some excerpts from these replies. A number wrote at length, but I shall give passages of the replies as bear especially upon our theme.

Dr. G. F. Fitch of Shanghai, who has spent fifty years in China, writes: "I think with care and due regard to the laws of health, a man ought to live as long in China as in America. Take my own case for example. I was not at all robust when I came out in 1870, but before coming out to China, made it my object to study up somewhat on the laws of health and right living, and especially as regards food, sleep, and exercise, and the right use of all my powers, striving to avoid all excesses of every kind, and not to worry or fret no matter how things were going. My first two years were spent almost entirely in study, though after a year and a half I was left by my senior in sole charge of the treasury, station, and out-station work, etc. As a rule my wife and I, who studied the language together, stopped regularly at four o'clock and went for a walk, rain or shine. Finding that coffee and tea did not agree with me,

even in moderation, I gave them up, and have taken neither, to any extent, for some forty years. For some seventeen years, I was engaged almost exclusively in evangelistic work, such as street chapel preaching, distributing (generally selling) books and tracts, itinerating, preaching on the streets, etc.

" I was asked by our Board to go to Shanghai and take charge of our Mission Press, the treasury, etc. (the latter involving a responsibility of some eight hundred thousand dollars a year), and, in fact, to be their general agent for North and Central China. I mention this to show that my life has not been an inactive one. For many years I was also editor of the *Chinese Recorder.*

"Now at the end of almost forty-nine years (he wrote over a year ago) in China, including furloughs, I find myself still in excellent health, considering my seventy-four years, have five children, all born in China and labouring here as missionaries, having nineteen grandchildren living, one only having died in all these years besides my wife, who died last year, aged seventy.

"My children and grandchildren, for aught I can see, are just as well and strong as those born in America. Indeed, when I have been in the United States, I have been surprised to see how few families there were with such healthy strong children and grandchildren as mine.

" I think in the early days, when there were fewer facilities for travel and inferior methods of recrea-

tion, and perhaps not so much attention given to hygiene, China got rather a bad reputation for health. There are many drawbacks, to be sure, in many places, but I feel with reasonable conformity to God's laws of health, proper control of one's appetites and passions, willingness to deny oneself for Christ's sake, and be happy in so doing, other things being equal, one may expect to live just as long and be just about as well here in China as in America. I believe that any one coming as a missionary to China, giving himself whole-heartedly to the service and for the glory of God, may put in a plea for and expect to receive special blessing and help from Him, not only for soul, but also for body, both of which are His."

Dr. Arthur H. Smith, who has been in China nearly fifty years, the one who has written so many books about the Chinese people, wrote: "Your experience in China must have shown you that the climate (whatever criticism may be made on it) is on the whole equal to that of any other mission field and superior to most. In our own mission (American Board) we have in the city of Peking one lady who has been just fifty years, another fifty-one years, and a man fifty-four years. There are also living in the United States two former members, one of whom spent fifty years in China (with abatements for absence), and the other fifty-three years. In the Presbyterian Mission Dr. Wherry, Peking, recently died after a life of fifty-five years in China, and Mrs.

Lowry died this month after fifty-two years. The distinguished Dr. Martin of Peking broke all records by living in China some weeks over two-thirds of a century. (Of course no one can tell to what age they *might* have lived elsewhere!)

"For my part I do not estimate highly individual rules of health. General principles are vital. They should be studied, mastered and (which is much more difficult) obeyed.

" Grave as the matter of health is, of even more importance are the moral and spiritual qualities of the missionary. In appointments there is sometimes a risk that these will be taken for granted, but this is a grievous mistake.

" I trust you may be used of the Lord to deepen in some minds an impression of the difficulty and of the importance of any mission work anywhere."

Rev. John R. Hykes, D. D., of Central China, gives these suggestions: "Avoid the sun, wear a sun-hat, and during the strong sun of the summer, carry an umbrella.

"Be particularly careful to provide against the sudden change of temperature during the month of September. This applies especially to the nights. Put extra cover on the bed if the temperature drops.

"Do not eat raw vegetables or uncooked fruits unless the latter are sterilized.

"Be vaccinated against smallpox at regular and frequent intervals. Be inoculated against typhoid and para-typhoid.

"Take regular exercise; work on a regular program.

"I have been in China since 1873—a period of more than forty-five years—and have never had a serious illness due to the climate. I see no reason why a foreigner should not live as long in China as in the home land."

Dr. R. H. Graves of Canton, China, spent fifty-six years in the work, never strong, but was an untiring worker, faithful to his post of duty, rain or shine, winter or summer, amidst many trials in his early labours. He was very careful in his eating and used this method to keep fit for work. He was patient and temperate in all things, working steadily but quietly, making the following the rule of his life: "The place of duty is the place of safety."

Dr. R. T. Bryan, Shanghai, who has spent nearly forty years very actively, gives a number of helpful suggestions: "Live naturally. (Dr. Bryan emphasized this in many ways.) One ought to be careful and take the advice of those who have had more experience. The wise person will seek to adapt himself to his surroundings in all things. This should certainly be done in matters pertaining to health.

"At night hang up your troubles with your clothes and go to bed, and next morning, if possible, leave the troubles off. Be hopeful and optimistic under all circumstances, leaving the difficult things, which you cannot do, to God. Talk about difficulties as little as possible. Drink plenty of water. I found

that I was drinking too little water. All work and no play makes Bob a dull boy.

Be Temperate in All Things."

Dr. Hunter Corbett of Shantung Province, China, gives us one of the most helpful messages. He has spent fifty-four years in the work and is still very active. His words ought to be in the hearts of every missionary and kingdom builder.

"I. Seek to understand and live as required in Romans 12 and 1 Corinthians 6:19, 20. I think the Apostle here gives one of the secrets of his own successful life—the acceptable sacrifice must be free from blemish. This requires nourishing food, sufficient sleep and rest, and strict obedience to the laws of health.

"II. Strive to live day by day as the Apostle did in Philippians 4:4–13. To be able to rejoice in the Lord always, we must live and pray as verses 5 and 6 require. If we faithfully do our part, surely our Heavenly Father will fulfill to us verse 7. What more could we have in this life?

"If we can only exercise our minds as verse 8 requires, will not this help us to live at peace with others and grow in contentment as Paul did in verses 9–13?"

Mr. Hawks Pott, President and Founder of St. John's University, one of the most influential institutions in the Orient, gives out of his long experience the following: "Of course climate in different parts of China varies very much and it would not be pos-

sible to say that all places are equally healthy. On the whole, however, I think a person may live as long in China as he would in the United States.

"A missionary, if he wants to keep in good health, should take regular mental and physical recreation. By mental recreation I mean that he should not become so much absorbed in his work that he neglects to give himself time for general reading. We all know that the mind and the body react on each other. The man who becomes so absorbed in his work that he never thinks of anything else is apt to become morbid and nervous, and this tells on his bodily health. The reading of good books not directly connected with his own work will help him to keep his mental balance and this will react on his health.

"By physical recreation I mean, of course, that he should take some regular form of exercise. Most missionaries lead a sedentary life and do not give themselves enough physical recreation. During the summer holiday perhaps they err in the direction of taking too much. During the working period they neglect it almost entirely. During the winter I try to get a walk every day or play golf. When I was younger, I was fond of tennis. Of course there are many things from a medical point of view that could be mentioned, but I will simply emphasize these two requisites."

Mr. D. E. Hoste, Director of the China Inland Mission in China, the mission with the largest num-

ber of workers, gives us some very helpful suggestions as to the physical needs. His words are the more significant since they come from a mission known the world over as stressing the spiritual. We need to hear him:

"The Health of the Missionary:

"(*a*) Before coming out he should be carefully vaccinated, and re-vaccinated and subsequently re-vaccinated at intervals of four or five years.

"(*b*) It is desirable that he should be inoculated against typhoid fever.

"(*c*) It is most important that he should never drink unboiled water in this country. To do so will almost certainly result in his having typhoid fever or dysentery, and perhaps both. There may be exceptions to this rule in coast ports like Shanghai, but they are risky.

"(*d*) For nine months in the year it is unwise to go out in the open with the head uncovered. This is certainly true immediately after using the brain in study or in other intellectual exercise. Want of care in this respect has resulted in injury from the sun, more or less severe, in a number of cases out here. A helmet should be worn for five or six months in the year, according to locality.

"(*e*) Regular brisk exercise should be taken daily. A walk is not sufficient. What are known as the Swedish exercises should be done regularly. A good deal of dyspepsia and nervous trouble is due to lack of care in this respect. If the abdomen and the

internal organs are not kept in good tone by exercise, a man easily gets indigestion, constipation, and other troubles.

"(*f*) The habit of going to bed early should be formed and strictly adhered to. A man should not do difficult, exacting work after the evening meal. The easier kind will not hurt.

"(*g*) The habit of brushing the teeth with a tooth powder or paste at least twice in twenty-four hours should be carefully kept up. A dentist should be visited once a year. Many lose their teeth and so injure their health through want of attention of these two points."

While in Japan, I had a talk with Dr. Newton, the president of the Methodist College at Kobe. This institution has nearly two thousand students. I found Dr. Newton strong and active, bearing nobly the responsibilities of one of the largest Christian schools in Japan. He is near seventy, having done faithful and valiant work for years in the Island Empire. He said if we are to make a large impression on the Japanese, we must know their language, the life of the people, and do solid work. For our spiritual and physical needs, we need to look to our Master in Whom we live, move, and have our being. He will give us power to live and do strenuous work. He impressed me as a man who lives close to God and depended on Him for both physical and spiritual strength, as we all should do in all mission fields.

In the experience of these workers who have wrought long and well, we see a number of principles that ought to be known and adhered to with all care and rigour. If we fail to do this while we are young, we thereby lose the opportunity to do a large work for our Saviour. If we are not willing to conquer ourselves wholly for the Lord through His power and wisdom, we cannot be fit soldiers to do His biddings in the lands that need the strongest and most efficient leaders. To follow these suggestions, full, radiant, conquering life through the lengthening years is ours for wise constructive labours for establishing the Kingdom of God in all lands.

In these messages we have emphasized afresh the importance of the physical. This properly cared for will solve many problems that arise from nervousness and morbid minds that need to be fought with rigour as the greatest enemies of peace and progress in many fields. My own experience and observation confirm all these messages give. I have spent nearly twenty years as a missionary to South China. I have never had a serious illness due to the climate. I was not strong when I reached China. I am much stronger now than then, and have been able to increase my labours with the years. Mrs. Saunders and I have played tennis and taken other forms of exercise as regularly as we have had morning prayers —and regarded the exercise as important as morning devotion. I enjoy my cold shower bath every

morning, and find I have not suffered from colds for years, and need very little medicine, though I had to battle with malaria most of the time until we had our house and sleeping-porch well screened.

If you, young men and women, with most of life still before you will heed carefully the messages of these soldiers of long successful records, and begin your work of preparation by living as they advise while even in your school days, we will soon have a new army in the foreign fields, equal to any task, strong and ever aggressive for the Master. This new army will mean a new era for the Kingdom of God in all lands.

In noting the principles of highest efficiency for the foreign missionary, I cannot refrain from suggesting that these principles apply to all workers for our God in any land. If our home men will but observe these laws of greatest power and service, we shall find your help the greatest as we labour to "send the light to the heathen lands" and give our bodies without blemish to the Lord who wants to use all men everywhere to conquer the whole earth for the glory of the Father. Our bodies are the Lord's, "separated unto the Gospel," habitats of the Holy Spirit to reveal the life and message of the Father at home and abroad. This being true how can any minister or Christian yield to habits and appetites—for the sake of temporary and lower pleasure—and weaken our God-given powers that ought all to be held sacred and used wholly for the

battle to make the kingdom of darkness the Kingdom of our Lord and Saviour?

These bodies are eternal. They certainly are the only instruments that the Spirit has to use for deciding the eternal forces of men and nations. They should never be used, be the temptation ever so great and the indulgence ever so easy and seemingly harmless, to weaken us for the most glorious labours here or in the non-Christian lands. May we be wise and serve our generation and the generations yet ahead according to the will of God by "taking heed" to the things written concerning our bodies in this chapter!

III

THE INTELLECTUAL EQUIPMENT

NOWHERE is the perfect man so badly needed as in the foreign fields—*the* all-round man, not eccentric, with few (if any) idiosyncrasies, not a freak even in mental attainments. Sane, safe, and dependable is the kind of missionary that counts for the most. Defects mental, or otherwise, develop rapidly in heathen environments. We need men of great minds, capable, equal to the greatest problems of growth in the churches anywhere, but no mind is truly great in the mission fields that is not first of all safe, wise, and wholesome in its thinking and constructive in its effort.

A few examples will illustrate my meaning. Years ago Boston sent to South China one of her most brilliant and eloquent young preachers (from the greatest missionary church of his day), attractive in appearance, and zealous for the Lord's work. He had noble motives in coming to China, ready to learn the language and do the Lord's work. After studying the language for a year, he commenced to preach, but preached to the natives "in an unknown tongue," and worse still a message not at all adapted

to their conditions, since he did not know the people. He soon found that conditions were very different from those he had known in the United States. He was not willing to make the adjustment, do the work, and soon left for the home land where the Master, no doubt, found that he could be used in his native environment.

Soon after I reached China, my wife and I spent the summer at Macao, near Canton, and found two sisters "waiting on the Lord" to give them the tongues so they could speak Chinese. These sisters spent much time indoors praying for the "gift," while the rest of us studied Chinese. They continued this imploration for years, and soon their minds became unbalanced and then had to be sent back home by others,—disappointed, physical and mental wrecks, whereas they ought to have been a great blessing to needy souls, waiting for the Lord's message. In giving this incident, I do not mean to minimize the Lord's power to help us. He could give us the "gift of tongues" if it were best, but our chief need is to know the people, their customs, and life, and how to adjust our messages so as to be understood best by them, and we need to be forced to study the language for years before we speak much to them. If we could speak at first, we would make mistakes that it would take years to correct if they could ever be corrected.

Here and there in the mission fields we find men and women of brilliant minds, who took first place

in the schools of the West, with motive high and noble, with zeal commendable, but who fail to fit into the conditions of the field. They lack that "soundness of mind" emphasized so often by Paul in his letters to Timothy and Titus as they took up the work in hard mission fields. Without this "soundness" men fail in the mission fields as misfits, instead of being wise constructive leaders, and are thereby lost to the Lord's work because their mental training in their early days was not according to safe lines.

I believe we are beginning to understand why Jesus Christ chose such men as He did and committed to them the destinies of His kingdom in the early days of His efforts. Among the Twelve there were no great schoolmen with minds bound to the traditions of the great teachers. The Apostles had strong minds, educated, but not according to the scholasticism of their day, ready to handle great problems as seen through the unfolding of the years. We also see in the case of Paul that the Lord does use the highest scholarship and the greatest minds of all ages for the advancement of His kingdom; but the elements of greatest service in the beginnings of work must be minds willing to depend wholly upon the Lord, looking well to the practical things, patiently labouring "in the Lord," and ready to endure as seeing Him Who is invisible though He is always with us to give us power and wisdom for every task, giving all their talents, one or five, to Him

to be used as He may desire. Fundamentally the conditions of highest service remain the same for all time and in all lands, but we can see them more plainly in the non-Christian lands.

Dr. Arthur H. Smith in a recent article in the *Chinese Recorder* has these words bearing on this subject: "The facts of missionary history and biography finally discredit the theory that missionaries to be successful must be drawn from certain social classes, pass through certain educational processes, and represent certain limited types.

"Yet in the midst of this diversity certain characteristics emerge with a persistence which suggests that they are those fundamental and essential qualities of which we are in search. The common qualities appear to be these: courage, physical endurance, force of character, mental adaptability, reality of spiritual experience, devotion, and love. . . . We shall show that the conditions which make specialized preparation essential for every missionary are largely a development of recent date, but we are more concerned to point out that the highest preparation for the mission field was that which our fathers had. They were learners in God's school of life; the divine processes which do the main work of fashioning men and women into missionaries work on them and in them for years. God, the great trainer, fitted them by the discipline of life to be instruments of His will. Only at our peril, now or in the coming days, can we count any missionary

preparation of greater value than this. It is the divine foundation on which all else must be built."

These words of Dr. Smith are closely related to the divine message of our Saviour in the early days. Also Paul in Galatians 1 : 15–17 gives the preparation of nature (in his mother's womb) and the call through grace both alike part of his preparation to preach the Gospel unto the Gentiles.

Some years ago I was greatly impressed by an article from a business man as to the real elements of greatness in the business world. These are the important words that impressed me: "The big differences between human beings do not lie in ability and intelligence. People come nearer being equal in brains than we imagine. The really big variations lie in force and ambition. One man achieves a thousand times as much as another—not because he is a thousand times as smart, but because he is a thousand times more determined.

"On no other theory can you explain the sudden rise of the 'ordinary man.' Yet we see it all the time. Look around your neighbourhood and you will find plenty of cases. The 'ordinary man,' who begins to rise at unprecedented speed, does so because he suddenly gets a vision, develops a desire, sees a goal. Having done this, he begins to travel at a pace he has never shown before."

These words will fit into a mission journal of to-day. The main point in these quotations is that the labourer in this world to-day ought to be a man who

can do things and do them well and keep on doing them. This is an element of success in the mission field as well as all other realms of mankind. We shall never know what we will have to do in the mission fields, but being able to do well whatever our hands find to do, we will fit into all conditions, ready for any task. Dr. Clough would not have been blest of the Lord and able to baptize in one day two thousand two hundred and twenty-two Telugus if he had not been a man able to handle practical problems, and thereby prepare the people to understand spiritual things. This was the Master's way as He walked among men. Some men, like Dr. Clough, may make a poor showing in the schools and home churches, but they have the mental adaptability and genius for doing things, and in the end the Lord can use them far better than others with much stronger minds and better training.

The world is realizing after all that "all the treasures of wisdom and knowledge" were "hidden" in the Master, and His way is the wisest and best for all time and places. The whole tendency of the educational enterprise is to swing back to the practicable, developing the mind most by solving the problems of life. The old theory that the mind develops best by studying the abstruse is not as important as it once was. All barriers to human progress must be overcome, all difficulties in meeting the needs of the human family must be solved, and enemies of the whole body must be conquered; but in meeting these

desired ends, the strongest and most efficient minds are developed, and the highest culture obtained. The foreign mission fields cry aloud for this new emphasis. The pride of culture should be overcome by the humble spirit that lives to serve and reveal the Saviour to the needy, suffering souls and bodies of men, our brothers waiting for the blessings of the Father.

In saying this I would not make the impression that we do not need in the mission fields men of the greatest minds and who can meet life's greatest problems anywhere in the world. I am sure nowhere in the world are there greater calls for great minds, capable of thinking world thoughts and meeting world problems, than we now have in the non-Christian lands. This can be done, however, by men who see things as the Lord does and then by consecrating all for Him to use for kingdom purposes.

Paul, near the close of his earthly career in writing to the young missionaries, who were to continue his work, and who had to labour in fields approaching the foreign situation nearest, emphasized again and again the little word "sound" as expressing one of the more important qualifications for their labours. In writing to Titus, who had the more difficult task, he used this word most frequently according to the length of the letter. Judging from the above example the more we need to understand and appropriate the meaning of this word in our present mission activity. It is used in a number of connections.

"A sound mind," "sound in the doctrine, "sound words," "sound in the faith," etc., etc.

Just what did Paul mean by this word? He must have meant what wisdom means in Proverbs and more too. It has been suggested that he meant "wholesome," "healthful," "normal,"—the sane, symmetrical, perfect development of the mind that will enable one to see things as they are and use one's talents so as to make the largest contribution to the needs of people as the Lord would have one to do. An investigation as to the conditions confronting the missionary in the great mission fields, will convince us that Paul knew the supreme need of the mental make-up of God's servants in the present mission work. Mental preparation of the keenest and highest intellectual attainments will fail if this qualification is lacking. Unless this "soundness" is ever present in the greatest minds and most highly cultivated, the worker will not only be a failure, but may be a positive harm to safe and successful mission activities.

I must not leave the subject of the intellectual without calling our world soldier's attention to the fact that the Lord Jesus must have absolute control of our mental life if we are to be kept from all dangers and made the right kind of soldiers for the greatest service to the work of His kingdom. Jesus desires to use all our powers for the greatest efficiency in order that we may meet the world's needs, and we should give our minds to Him for this holy

purpose, and then through the years will each talent be so adjusted to the needs of the hour. The possibilities of minds so given is beyond the dreams of His children, yet as we live and labour for Him, we shall realize more and more the power and beauty of all minds thus given to Him.

IV

THE SPIRITUAL REQUIREMENTS

IN emphasizing the physical and mental, I do not wish to minimize the spiritual. In fact I rather placed due emphasis on the former that the latter may be fully attained. Our spiritual depends greatly upon the condition of the physical and intellectual. The revealed will of God, as shown us in His Word, makes this plain. The body offered "in living sacrifice without blemish" and the minds wholly given to the Father enable the spiritual life to be its best for the Lord's work. I wonder if we have not often forgotten this great fact.

The foreign missionary knows, as but few do, that he is fighting "against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12). He needs the divine life, the Holy Spirit without measure, if he is to conquer these forces which are intrenched everywhere in the strongholds of society. He finds that his only hope is in the conquering Christ indwelling through the Paraclete, but in Him he has all power necessary to meet the needs of any field.

Paul evidently meant the following elements to be those he regarded most important to true success: "Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." Peter puts it this way, "Adding on your part all diligence, in your faith supply virtue, and in your virtue knowledge, and in your knowledge self-control, and in your self-control patience, and your patience godliness, and in your godliness brotherly kindness, and in your brotherly kindness love." James gives this, "The wisdom that cometh from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." John says, "These (evidently the ones he thought accomplished the most in bringing about the Father's reign in the hearts of men) conquered by the blood of the Lamb," possibly suggesting that they in union with the Son in His sacrifice, by faith and unceasing zeal to do the Father's will, helped to conquer the evil forces of their day to the glory of the Father. Unquestionably we have in the words of these different writers what the writers of the New Testament believed to be the greatest qualities for success in the Lord's work.

These elements primarily refer to the manner of life and service and devotion that the early disciples had to the principles of the kingdom in the midst of a wrecked world in which they had to live and manifest Christ among men. Such elements are the outgrowth of a life wherein the Spirit dwells and

keeps afresh the life of Christ. One cannot help from seeing that such elements were the kind the Master had when He walked among men. They are certainly the very ones needed most in the mission field to-day where the original type of Christianity is the one that ought to be ever manifested in seeking to win the nations to the Father. Experience and observation in the non-Christian lands reveal to us that the Spirit of God must manifest these elements in our lives if we are to have them in abundance to meet the needs of these benighted lands, in a conquering warfare for our Lord and Captain.

There are many things to prevent the development of the spiritual life in the missionary. His very zeal for the work and feverish haste to do something worth while may be the chief occasion of failure where spiritual results are the greatest needs of these fields. Too much machinery, too many conflicting plans, too busy about the work, too anxious about our own efforts—these concomitants destroy the poise of heart and waiting upon the Lord that are necessary to obtain His fullness of power needed for spiritual leadership. Any effort wisely organized and zealously prosecuted, any mode of procedure adjusted to conditions will prove a failure if they prevent our spiritual life being radiant with the Lord's presence and power. The very lack of adequate workers and the pressing needs of the hour may hinder the missionary in obtaining the spiritual equipment which is the basis of all successful labours.

I mean by spiritual life that which reveals Jesus, "puts on the Lord Jesus Christ and makes no provision for the flesh," manifesting that divine life hidden in Christ, yet daily seen living the realities of the kingdom as the Master did in meeting the needs of the human family. To do the highest service not only our wills, but our bodies and all, must be made "conformable to His will," and then our lives transformed in golden deeds suited to the practical needs of the people among whom we live, blending all our powers in that all-rounded soldier which our Lord's work demands; not fanatical or unnatural, but Christlike in blessed service. Such spiritual lives are the need and hope of any field.

The physical, intellectual, and spiritual are so completely interdependent that we cannot neglect the one without harming all others. In reading the letters from the great mission heroes of the Orient this resultant was intimated many times though they were discussing primarily the physical. Dr. Hawks Pott expressly said that the physical greatly affects the mental and spiritual. Dr. Newton, of Japan, said we must look to the Father for both spiritual and physical blessings. Mr. D. E. Hoste has these words bearing on the subject, following his emphasis on the physical, "A clear, personal faith in the Lord Jesus Christ as the Son of God and personal Redeemer, a belief in the Divine authority of the Holy Scriptures, and the habit of their daily devotional study, a practical recognition of the need

of prayer and intercession as essential both to personal living and to the real effectiveness of service, are, in my solemn conviction, fundamental to efficiency as a Christian missionary. If a man has not a personal experience of Christ in his life and a clear-cut message to give from God, then he had better stay at home." Drs. Corbett and Fitch have words bearing on the connection between the physical and spiritual.

A rather careful examination of the New Testament relative to the qualification of successful discipleship discloses the following matters to be important and should be found in every successful missionary:

1. The missionary should be a joyful Christian—"love, joy, and peace" ought to abound in his life be his condition or work whatever it may be. It was said of Christ Jesus because He "loved righteousness and hated iniquity, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." We are His ambassadors, hence should represent His life. Not only is this true, but our physical prowess depends on our living the joyful life. The only physician I have quoted is Dr. Hume, and it is rather significant that he should show the importance of the relation between the physical and spiritual. In *The Manual for Young Missionaries,* pp. 1 and 7, we have these wise words: "First of all then, new arrivals, come to China prepared to be happy. The surest way to undermine

health in China is to approach your work in a spirit of complaining criticism; and, conversely, none remain so continuously well and bring so much energy to their work, as those who come with a smile. Of course, there will be lots of hard things to bear and to overcome, any amount of vexing delays; but be glad that everything is not as smooth running and as promptly done as at home. Do not criticize the older workers, and find fault with your food and accommodation. There would not be much to reform if all had been perfect before you arrived.

"If, as President H. C. King has said, the will is the central part of emphasis in the fight for character, then the missionary in China should use his will to lead him to live the optimistic life. While some live it more naturally, it can undoubtedly be cultivated. In a recent issue of the *China Medical Journal* (September, 1917) the editor refers to '*accidie* or *akedia*, a peculiar malady which lessens men's power of service and makes them uncongenial companions'—not a new nervous disorder, ascribable to the modern rushing mode of life, but a complaint born of mono-intro-inspection, and cured only when spiritual treatment is used along with the physical. Accidie and kindred maladies can be warded off by those who persistently live the 'glad' life like Pollyanna; who see that good is stronger than evil; and that physical as well as moral victory comes to him who can live the positively cheerful life. For optimism is more than a roseate view; it is the will and

the act of conquering the depressing elements in our journey and uplifting the disheartened whom we meet along the way."

If the soldier of the expanding kingdom could realize that worry is waste, as Dr. John Clifford says, and that it is as wrong to fret as to swear, as John Wesley used to say, and that every missionary is expected to be "filled with oil of gladness above his fellows," then through the power of the Spirit we would conquer our wills and determine at all times and under all conditions to "rejoice always and again I say rejoice." Surely the Master expects us to conquer ourselves absolutely through His help for the work of the kingdom. The Holy Spirit enables us to do this so our lives will count for the most. We certainly have our part to do. We must, as a positive Christian duty, live the joyful life. To fail we are sinning against our Lord, then weakening our powers for His work, and recreant to duty where the noblest life is both possible and necessary.

2. Patient forbearance and fidelity to duty regardless of conditions, the appeals of men, or of the world. This element, too, is due to the power of the Holy Spirit. The soldier of Christ has made real progress when he realizes that the "faithfulness" and "goodness" mentioned in the New Testament are concrete acts in the battles of the kingdom rather than abstract ideas. However, these acts are the outgrowth of eternal realities and sublime truths that never yield to varying days, and are ever ready to

adjust themselves to the conflict as the strategy of the battle requires. True spiritual life makes this possible.

3. Yielding all talents to the Master. These elements of success emphasized by the writers of the New Testament are the basis of success in all fields. We should be much concerned that these appear and abound. The mere fact of our going to the foreign fields will not assure this. We should give all our talents definitely to Him that His life and power may appear. This is our chief daily duty in all fields. When this is done, all our preparation and abilities—body, mind, and heart—will be blended so as to bring about the largest results.

4. Definite plans and these carried out "in all diligence" is an element of real success in the spiritual life. We too often think that the spiritual life is not bound up with well-worked-out plans adhered to and executed faithfully day by day. No spiritual life is possible in the most efficient service without this. Paul and Peter both emphasized this in a forceful way. The "one thing" and with all "diligence" point plainly to this method of labour in the lives of these two great Christian leaders in the Apostolic era. In the mission field there are many things fighting against our time and hindering us in definite plans rigorously adhered to, but the most efficient soldier will stick to his plan of conquest, make this his chief duty from the day he reaches the field until he has ended his labours. A review of

the lives of men who have valiantly counted in the mission fields in spiritual things have had their time for each daily task and have driven steadily along the path of duty and success with a regularity like the passing days.

I shall not seek to lay down rules or call your attention to the habits of our men of greatest power in the mission fields. I simply insist that these men had them and the success of their labours in spiritual things was determined by their definite plans as the chief daily routine. Definite time for prayer and devotional reading of God's precious Word, quiet periods for hearing His voice as to each duty, daily contact with Him for power and wisdom to meet the complex work of the various fields and problems are prerequisites to the highest success. Just how this is to be done best must be left to the individual, but it must be done to assure needed spiritual results in the missionary work.

5. The need for hard work. There is a tendency to consider hard work as unnecessary in the spiritual life. All power is from above, and we need to stand still and let the spiritual power flow through us to others. My idea of spiritual life is far from this. I am reminded of my experience in Jerusalem years ago. A Catholic lady and her daughter joined our party at Port Said. We reached the "Holy City," and this Catholic lady went to a nunnery for headquarters. She had a sister in Scotland, who was a member of this order, and

had advised her to spend her time there while seeing Palestine. After she was in the nunnery for a while she came to our hotel, and said that she was almost in prison. The "sisters" prayed nearly all day, and while prayers were on, she must not move nor make any fuss. She pertinently remarked, "I think if they would pray less and work more, they would accomplish more." Our Lord spent much time in prayer; the average missionary spends entirely too little; but prayer, devotional reading of the Bible, waiting before the Lord will be of no avail unless we have done these things in order that we may work more faithfully and continuously as a "good soldier of Christ." Jesus worked from early morning till late at night, surprising His disciples and His own family with His determination, regardless of the condition, "to work while it is day," seeing ever the shadows approaching when He could not labour. He had His habits, doing this according to His custom, counting the fast-flying minutes precious in their relation to the eternal verities of the kingdom.

Missionaries do not work too much. This machine of ours is capable of much labour if properly adjusted to the source of all power and the environments in which we live. We may neglect the laws of health, eat things that do not suit the requirements of the body, manifest a wrong spirit as we labour, keep our minds on the unwholesome, fail to appropriate the power and radiancy of the Master's life, and thus fail. We may upset the order and poise of

nature, and this will be a cause of failure and credited to labour as the source of failure or breakdown; but, as a rule, it is not the work that brings the breakdown, but the spirit or attitude of the worker. System, right relation to the source of all power, proper attention to the laws of health, constancy in the pursuit of duty will fill the days with endless forces. Labour does not injure, but brings the greatest blessing to the labourer as well as others when rightly done.

6. A well developed sense of humour. This may not always be the gift of the Spirit, but it is so closely bound up with the other gifts of the Spirit, we cannot separate it from these others. Humour in the deadening fields of heathenism is almost an essential part of the well-round man that I feel it is a gift of the Spirit. It is a real blessing to be able to see the comical where there is so much to depress, and see the variegated blossoming lily rising out of the scum of the filthy pond, detect the sparkling sands of gold in the crude stones, behold the shining stars as the rift appears in the lowering clouds, perceive the beauties of nature where "only man is vile," and realize God is present everywhere if our hearts are prisms that can appropriate and reflect the divine life wherever we are. Our life and labours will be very different if we are willing to do this.

One of the oldest, most active of missionaries now living in South China had this experience in his

early days: the Chinese came and looted the home and took practically everything they had. The inmates barely escaped with their lives, but they were truly thankful that they had escaped at all. As they went down the river to Canton, night came and the mosquitoes were bad; and they soon saw that they had escaped from the Chinese bandits and had run into the hands of the enemies of the body which were seeking to inject the poison of malaria into their blood. What could this large family do? They found that the bandits had left a little mosquito netting that was on the baby's cradle. They made their beds down on the floor of the crude boat, so arranged things that their heads would all come to a point near its center, then took the baby's mosquito netting and covered all their heads, with the bedding they covered their bodies, and there slept safely from the dangers of the mosquito. One of the party told me many years afterwards about the incident, and how they all laughed and enjoyed their rare experience of meeting the needs of the evening. With such missionaries the spirit of morbidness and fretfulness will have no place. They will conquer the petty difficulties that usually are harassing.

Last year I was returning to the United States with a secretary of one of the leading mission boards. He told me that two of his most valuable workers were brothers, doctors who were living in the interior of China. These doctors were musical, full of fun, saw the comical in life, kept up the good feelings of

many by their sports and humour and added courage and hopefulness to many drooping spirits. Doctors have learned in these fields that a "cheerful spirit doeth good like (more than) a medicine," and it is their business to keep the eyes of the soul on the noble and beautiful rather than on the serious and vile. These doctors always advise us to have hobbies,—not that hobbies in themselves are worth much, but they break the routine and deadening pull of the commonplace, that is drawing us too much into the "Slough of Despond."

These suggestions may seem too trivial and simple to the volunteer and young missionary to be taken seriously; but I desire to assure any one that his relation to these simple principles will determine with great certainty his life-work in the non-Christian lands. We are in danger of passing over these common principles of God's Word and the experience of His successful labourers, and in the end to make a very small contribution to winning these lands to our Saviour. He who would make the greatest contribution to the needy millions without our Saviour ought to begin now the learning and observance of these simple principles of how to live long and labour well in the lands needing our best endeavour. Your victory at Waterloo is determined beyond all doubt by the way you spend your days at Eton. J. Campbell Morgan, in "The Hidden Years at Nazareth," tells us that the Master never would have won His victory in the wilderness and finally at the Cross if

He had not lived according to the Father's will in the quiet days of childhood at Nazareth.

You may now know what others had to learn by costly years of experience. The conditions can be ascertained and likewise how to live best and longest in meeting the needs to the glory of the Father. It is within your power to begin well and fill all the future years with the more noble, living according to the demands of the age for the most efficient workman in the Lord's kingdom. If you will so live, a new era for the Kingdom of God the world over will dawn and the great untouched sections of this earth will hear the glad tidings; and flowers of His own making will spring up everywhere in the arid lands so long blasted by sin.

V

ENTERING THE FIELD OF ONE'S LIFE-WORK—THE ADJUSTMENT

ALL that has been said in the previous chapters is preparatory to the missionary's life-work. He is now ready to begin the work of winning the non-Christian nations to our Saviour. He reaches the field, begins the study of the language and the people so he can reveal Christ to those who know Him not. We expect the new arrival to spend two years principally in language study and learning the people that he can make "contact" in such a way that will enable him to adapt his message to their needs and conditions. During these two years, he may be able to do some teaching and other kinds of mission work, but most of his time will be given to knowing the people, their language, and their needs. After the first two years, he still will need to study the language and the people—this should go on as long as one is on the field—but the main emphasis after the first few years will be on meeting the needs of the people rather than preparing to do the work. These first few years of preparation on the field will determine to a great degree all the future days in the work. Inasmuch as they are fraught

with endless possibilities and responsibilities, one must look well to these first years in the mission fields.

The missionary ought to know that this adjustment is not an easy task. Some never make the proper adjustment. They try to reproduce Western life and methods and force the Chinese or other people to pass through their moulds. This is fatal to real success. It is absolutely necessary to learn the people as they are and adjust one's life and message to their needs. The other day I noticed a farewell luncheon was given to a Japanese (an Oriental) at Dallas, Texas. He had made fine success as a business man and mixer with the American people. The Rotary Club gave him a splendid send-off. It was a happy occasion and augurs much for the pleasant relations that ought to exist between the Occident and Orient. In his speech this Japanese said he was going back to his native country to try to bring about a better relation between his people and us. Hear his words: "I hope I can fulfill this mission, but it is a bigger one than you think. It required years of contact for me to understand and appreciate American traits. A thorough understanding between the peoples of the two countries means much for the cause of humanity and civilization." All students of the human family the world over know that one cannot be any help to another people until one knows these people and is willing to adjust one's message and life to meet their needs. The soldier of Jesus

Christ, who will not do this and do it well, is unfit to represent the Saviour in any mission field, and is doomed to failure. We cannot learn this from afar or from those who hastily pass through the country and write their findings. All such writings are apt to hinder a true knowledge of the people and how we can meet their needs. If we are to lift these people out of the slavery of moribund customs and traditions to the twilight of God's new day for them, we must know them and adjust the Gospel of Jesus Christ so that they can understand it meets their needs.

The missionary goes to these non-Christian lands not to destroy their moral ideals and customs except as these are opposed to the teachings of our Saviour. Christ came not to destroy the law and the prophets, as His enemies constantly affirmed and feared, but to fulfill and purify all that was good in the past and graft it to the new day He came to inaugurate. Mission folk must not propagate Western customs and traditions. These have had their day, but they have no place, as such, in the great mission fields. Too many of our Western forms even of church life and customs have the colouring of the local civil and political life of the nations in which they arose and developed with the march of national events. These may be a real barrier to progress in establishing the Kingdom of God in the hearts of the natives of any country. Our Saviour taught us a wise lesson by staying free from customs, some of which were really harmful, but He was willing to adjust His life and

message to the needs of the people, and leave these harmful customs to disappear with the advance of truth.

So much is involved in this phase of our work—the adjustment of life and message to meet the conditions and needs of the people, I feel it worth while to quote rather at length from an English officer who has had much experience in handling things Chinese. This officer has held many important positions for his government in the consular service in China. His last position was that of managing the coolie service for the Allies in Europe, sending many thousands of Chinese coolies to help win the war. At one time he acted as magistrate wherein he had to pass on all local questions among the Chinese at Weihaiwei. He knows Chinese individually and collectively as few men. It was my great pleasure to travel with him for a full day in Shantung Province. He showed much concern about this phase of the work. I will give a few paragraphs from a long letter he afterwards wrote me bearing on ancestral worship and other things Chinese. "Reject firmly all anti-Christian excrescences of a purely religious nature, but retain and engraft those which *per se* are good, and which are capable of embodiment in a modified form in the body of Christian doctrine. *E. g.,* let Christian festivals coincide with Chinese, let the Chinese Ch'ing Ming festival coincide with Easter and sweep the graves and decorate them in a Christian manner. Why force the arbitrary Catho-

lic ecclesiastical chronology on the Chinese? It is not an essential part of Christianity.

"The Chinese Church must be for the Chinese Race. You may as well give up if you mean to engraft Western social machinery on the Chinese without modification. That is not Christian, yet it is what many seem to be attempting. The struggle is in the realm of ideas and ideals, not in material acts. They will follow. Personal honesty and independent moral stamina are what is chiefly wanted in China.

"The story is told of an ancient Chinese sage, revered still for his personal honesty, that he received an urgent call to work as an official. Calling his friends before him he entertained them at a feast, and loading them with presents, bade them a last farewell, then devoted himself exclusively to the service of the State. Few Chinese have the strength of mind to do so. It is very sad but true that the family principle has been developed to the destruction of personal independence.

"At present the Chinese are unconscious of the complexity of the problem of national regeneration, it seems to me—so are nearly all foreigners. The tendency is to seek salvation by short cuts: Western education, militarism, political reform, materialism in all its shapes, especially as it is interpreted by Japan. The trouble is, however, deep-rooted and can be dealt with by nothing less than moral regeneration.

"A council of Christian churchmen and laymen,

Chinese and foreigners, ought to study the problem. The only solution I see is *wisely applied Christian principles.* I believe it can be done, but there must be no cant.''—G. S. Moss, H. B. M. Consular Service.

We may not accept all this official says, but much is certainly to the point as the task confronts us today. It is certainly not an easy one of small significance concerning our method of labouring to present Christianity in the most effective way. The Chinese people are no exception. All non-Christian lands present very much the same situation. All real friends and students of these people, whether they be missionaries or statesmen, see the problems much the same way. One of the best-known Christian workers in China is Mr. D. E. Hoste, Chinese Director of the China Inland Mission. He gives the following wise words: ''It is very important that the young missionary should at all cost spend lots of his time out amongst the people. In no other way will he gain that intelligent sympathetic acquaintance with their life, their customs, their point of view, and the correct use of their language. This calls for no little self-denial, both in exposing oneself to unpleasant and even repulsive surroundings, and also in cutting oneself off from much that is attractive, and, apart from these special considerations, desirable.

''It is my settled conviction that no man will make much mark in any department of missionary activity, whether evangelistic, pastoral, educational or

medical, except by the above means, patiently and perseveringly followed, gaining the knowledge of the people and their ways already referred to. Without this knowledge—and it is the most difficult to acquire of any—the other training and equipment will be largely ineffective. The history of missions in China affords notable instances of the truth of the foregoing. Dr. Timothy Richards, for instance, only gained the insight and knowledge, which won for himself a unique place in the confidence and regard of certain important sections of the Chinese community, by spending years living amongst the people themselves. As a matter of fact, he wore the Chinese dress and mingled with the Chinese in their social life for many years. Similarly Dr. Hawks Pott, the Founder and President of St. John's University, served an apprenticeship, wearing Chinese clothes and mingling with the people. Dr. Gilbert Reid, who made his mark in another sphere, did the same thing for many years. It takes a good deal to overcome the provincial attitude of the average Westerner, which takes for granted that the West has everything to impart and nothing to learn from the East. Again, sharing people's lives and experience will strengthen the sympathy better than anything else. In view of some whose judgment is entitled to much weight, one of the most serious weaknesses of present-day missionary effort is a failure practically to recognize the importance of these points and a willingness to pay the price, without which the knowledge in question can never be gained. The study of books about Chinese histories,

philosophies, religions, customs, etc., are valuable; but they will only be properly assimilated by the man who mixes with the people."

Many a field has suffered untold wreckage because the missionary did not first take the time necessary to learn the people before he plunged into the battle, striking here and there in a mad way, creating prejudices and wounding the sense of honour and respect which ever crippled his work with the natives for his entire mission career. These natives will judge our message by the way we treat them and their sacred ideals bearing on the customs and religious life of their people, the most holy ideals they have and that which have done most to make their long history. It is not our business to hold ourselves superior to these people and seek to reflect on their weaknesses. We have nothing about which we can boast. We do have some blessings in Christ which they need, but this should humble us, and make us willing to be all things to all men that we might present Christ in the most effective way and do this in the most sympathetic manner.

We need wisdom from above to show the right spirit and walk humbled before men as we do before our God. All our preparation at home and in the foreign fields will be in vain if we are not willing to live and labour in relation to the people so as to make our message tangible to them, gaining first their confidence and respect and love, then set forth Christ before them so they can understand Him as their Brother who can and will meet all their needs.

VI

LABOURING WITH THE NATIVES

THE missionary from the West goes to the heathen lands with the stigma and contempt that usually follow the name "foreigner" in any country. As far as the Orient is concerned, the missionary is to labour with peoples who have strong prejudice against the man from the West because they have been mistreated for centuries by the men of the Occident.

When the first Westerners reached the Orient, they were received with the utmost kindness and consideration—as if the long separated cousins had come to see the older members of the family. History shows in the early contact that the Orientals were universally kind to these emigrants from the West. Chinese sages have taught the people to be kind to strangers, and the Oriental kindness—shown to "the strangers within the gates" has been manifested in China. The Jews reached China in the early Christian era and were given permanent homes in Honan Province in one of the richest sections of the country. The Nestorians arrived in the fifth or sixth century, and were received with great honour

at the Emperor's court and permitted to remain as great teachers from the West. The Italian traveller, Marco Polo, was given unusual confidence and honour. He arrived and lived in the thirteenth century. He was made an official, a kind of consul-general-at-large to inspect the provincial officials for the royal house. He was true to his trust. Even to-day he is held in blessed memory by the Chinese. In Canton you can see an idol of Marco Polo worshipped still by the Chinese. Also there is a temple erected in his honour near this city.

The Catholics reached China hundreds of years before any Protestant did. They were received and given positions of trust for their learning. They made great headway at first, but failing to make the proper adjustment, seeking to transplant Western religious rule to China, they lost the good-will of the ruling class, persecution followed in which the priests were driven from the country and the converts suffered martyrdom if they did not recant. After the Catholics came the traders who had as their purpose exploitation of the country. One has said for every dollar they put in China they expected to get ninety-nine in return, and were more concerned about the return than they were the methods that they used. The natives were nothing more than commercial assets. By reason of the early religious men from the West, who failed to reveal the spirit of Christ or His full message and the cruel and wicked traders, the Chinese and Japanese lost confi-

dence in their far-away brothers, and it has never been fully restored. Even to-day the evil forces of the West are seeking to prey on the people of the East, and are often putting far more money and men in their enterprise than we Christians, and still blinding the masses against the objects of the missionary.

Some missionaries along with practically all traders seem to think we are superior to the natives and do our part to reveal this attitude of mind. A missionary who will do this is a lasting barrier to progress and an enemy of the truth as it is in Christ Jesus. The Master said that the men of the world would do this, but be it far from His children. Such a spirit may not be openly resented by the natives—they are too courteous to do this, but they will be like adamant to the missionary as he seeks to tell them about the world's Saviour who was the "meek and lowly," one who served even the outcasts, sinners and harlots of His day.

The natives cannot be fooled. Unless the missionary is genuinely in sympathy with them, loves them, and is willing to sacrifice, they will understand and close their hearts against any effort. Unless we show the right spirit we will destroy all our efforts to reveal Christ by word. The natives are our brothers in need without the blessings we have received through the grace of our Lord. The blessings which we have received so graciously from Christ are just so many arguments for us to live in such a

way in our dealing with them as to reveal Christ—never to make us hold ourselves as superior to them, and close their eyes against the blessings which we have to give as we have received.

Another danger must be guarded against lest we make the message of Christ of no effect: namely, permitting our official position or relation to the Home Board cause us to lord it over God's heritage. We do not go to the foreign fields to rule the natives by systems of government. They often think we are representatives of some strong government and they will be inclined to trust this earthly power rather than Christ Jesus and the power of His revealed truth—which is the basis of all true Christian force. It is an unwise policy to seek to rule the natives by money or by official position and thus weaken their initiative and produce a pauperized Christianity. Paul was willing to sacrifice his liberty in Christ rather than to offend one of the weak ones for whom Christ died. He wanted their faith to be based on Christ, not on men, not on even himself. He knew the weakness and failure of the early Christians, but they were "dear unto him" in spite of this, and he was quite willing to leave them to the Holy Spirit and the indwelling Christ in their development just as soon as he had imparted to them the truth as it is in Christ Jesus. With him there were no natives and foreigners—they were all one in Christ.

Too much machinery that is likely to follow mission work may become destructive to the independ-

ence and initiatory efforts that need to be encouraged in planting Christianity in the foreign lands. It is true that the missionary has a certain responsibility for the funds entrusted to him by the home churches, and a further responsibility of starting the native right as to doctrine and methods of work; but such responsibility must not be used to cripple self-support and aggressiveness so as to retard native development because these natives may speedily become an army of conquest under the guidance of the Lord of all men. Money is a great power, but if the missionary does not use it wisely, he may hinder rather than help in the aggressive warfare. Unless we are able to develop the natives, commit to them the task of winning their own people to Christ, the work cannot be accomplished. They are the hope of the work, and the Lord can use them as well as us. By nature they are about as well prepared to handle the Lord's work as we are in the West, and will do so just as well when they have the opportunity and realize that the work is theirs and not the missionary's.

Just as soon as possible, we ought to select "spiritual minded" native men and women who can join us in handling the problems of mission work, of money as well as other things. It may be one of the wonders as well as the joys of the work to see how quickly the Lord will develop these workers into real leaders worthy of all trust and power. They know their own people far better than we do and they

know how to get results from them. As the work is handled by the natives, it will not be crippled by the stigma of a "foreign enterprise" which the Chinese and Japanese resent with so much antagonism as all self-respecting natives do. Christ wants to be formed in them, and when this is done, they are worthy leaders, and will surprise us by their sacrifice and love. We are more or less burdened by the customs and traditions of our country, which they ought not to bear; hence, native initiative and control is the natural and the best way to develop them and to reach the great untouched fields waiting for workers.

It is indeed painful to see how some missionaries fail to trust the natives; and how they are spending their time trying to find faults with these undeveloped children, seeking to force these into the moulds of the West in "faith and practice," and "measuring themselves by themselves, and comparing themselves with themselves, are without understanding" —certainly in the work of developing these people in the most healthful way. No people are ever developed anywhere in the world until we have confidence in them and throw responsibility on them. The natives are far from perfect, also are the foreigners; but they, like we, learn by doing and assuming responsibility. The greatest asset we have is the native Christian with his love, devotion, willingness to sacrifice, toil, and witness for Christ. He will not do this until he realizes his relation to Christ and

the problems of development, knowing that the work is his. This is fundamental and must be encouraged in every way possible. Jesus knew men as no other man on earth. He knew the fickleness of the disciples, their lack of faith and sympathy for His ideals, hesitation in committing themselves to the work of the kingdom without reservation, seeking their own interest and honour, but in spite of this, He committed unto them the destinies of His kingdom after only a few years of training. He did not depend on His bodily presence, but sent the Holy Spirit to abide with all His children, to reveal the things of Christ, and guide them into all truth and life for the highest service. The missionary is wise who will follow the Lord's example in this as well as in other things. Many seem to fear His course.

Some maintain that Jesus was dealing with Jews who were established in the doctrines of monotheism even before they became His disciples; but the average Jew of Christ's earthly career had much to unlearn, and it is doubtful if he were any better material for the Kingdom of God than the Oriental. However, Paul did not deal primarily with the Jew, but with the worst condition of the Gentile in notoriously wicked cities. These Gentiles would not measure up with the average Chinese convert, although some of them may have some knowledge of monotheism, yet Paul counted them saints whose faults and imperfections would be gradually overcome by the grace and righteousness of the Lord

Jesus Christ Who would perfect that which He had begun and fit them for the work of the kingdom here and in the heavenly city. Those who stole were urged to do so no more, remembering their high calling in Christ Jesus. He expected the life which they had in Christ Jesus to overcome the old man and his sins, and be found in him ready for every good work. Darkness disappears when the light comes, evil is overcome by good, and the best way to influence any man is by the moral influence of a life wholly given to the Saviour and which will always reveal Christ so that as men follow, they will be following Christ. In this way we influence men most and bring about the best results.

Oh yes, there comes a time to "rebuke with all authority" and spare not, but the missionary is not likely to fail to do enough of this. The very environment and the pull of the heathen life will develop easily the tendency to criticize, see faults, and rebuke too much. We need to have all patience and love men as Paul taught us in 1 Corinthians 13, seeking not only to tell others of Christ, but live Him, and deal with the "babes" with divine wisdom and forbearance in order that they may know Him and the power of His resurrection, and ever share with us the holy ambition to be found "acceptable in the Beloved," and then the power that worketh in us mightily (which alone will make us sufficient for these things) will do the same for the natives. The Lord is no respecter of persons.

In the Orient we are constantly finding that the Lord is leading the natives to self-support, making them mighty leaders in the kingdom. We can find many churches either self-supporting or rapidly attaining to this desired goal, with native pastors and Christian leaders the joy of our hearts and the hope of the work. As we look for the cause, we find that some wise missionary threw the responsibility on the natives as they were prepared; and he prepared them by committing to their hands the trust of handling the problems of the churches and schools. Not only is this true in China, but they are organizing to do home mission work by laying plans to reach out into the untouched fields where the missionary cannot go. Some of the most hopeful work in China to-day is done by the Chinese Home Mission Societies.

The natives in China are poor beyond our words to describe. We have never seen poverty in the West when we once see it in the Orient. However, the poor in their heathen worship spend large sums of money. If we can get them to spend as much for the worship of the true God as they spend on the worship of the false, the question of self-support will be solved in many churches. When they realize that the work is theirs and they are responsible for its success, they will be able to give much more towards its support. In China and Japan the Y. M. C. A. has taught us rather a valuable lesson in reference to self-support. The general up-keep of most of the Associational work, except the foreign secretaries

and part of the first buildings, is attended to by the natives. Nearly all the important positions are held by natives. Both the local and national organizations are largely under their control, and it is most encouraging to see how these natives respond to the demands of the Association financially and otherwise. It is true that the Association may appeal to the practical needs of the people more than the churches do; but the churches ought to be able to help solve the practical questions of the daily needs as well as the eternal realities of the kingdom. Christianity is profitable for this life and the life to come. We need to realize this in the mission fields if we are to accomplish the greatest results.

The Catholics lost their first great opportunity in the Orient because they were not wise in dealing with the natives, turning the hearts of the people away from their own country to the "Holy See" at Rome as the source of all authority. Local congregations of the believers could not handle religious and civil questions. Such a policy brought consternation to the rulers and severe persecution that drove the priests out of the country. The so-called Christianity of that early day failed, defective as it was, not by reason of the doctrine, but by method in dealing with the natives. Wrong methods in the past—and these errors are not all confined to early Catholicism—have so prejudiced the people, and especially the ruling class, against Christianity. that we have a hard time to make

them realize the blessings the world's Saviour has for them.

We are still in the danger zone, and are constantly drifting back to the early methods of failure. This question concerns the establishing of the Kingdom of God in all lands far more than we may think.

My own conviction, based on rather an extensive observation, is that we influence the natives most by the indwelling Christ, whose personality and moral power and influence will move human hearts anywhere for the right if these hearts are born from above. He who is properly related to the Master for spiritual and moral equipment will have no desire for the machinery of organization and the power of money or official position; he goes deeper than all these, and finds he wants no other force than that of the Holy Spirit whom Paul and all great missionaries make the source of power to influence other lives. The missionary should never let the temptation to resort to short-cut political methods for results control action, but follow closely the footsteps of the Master in leading men to the Father. In this we find all the success that is worth while, and when we deviate from the safe course, failure soon or later in true spiritual results will follow. The Lord, Whose we are and Whom we serve, will give us both power and wisdom rightly related to life and the conditions of these lands to do this great work for Him and the needy millions.

VII

WORKING WITH FELLOW-MISSIONARIES

THE work that counts most is team work. Christ prayed that "they might be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me" (John 17:23). A recalcitrant missionary constantly running contrary to the great forces of the marching army is a serious problem in any field. We have great sympathy for the man who is sincere, and finds himself out of touch with his fellow-missionaries as they are united in advancing the Lord's work; but can he thus have the Spirit of God ruling his heart, since where the Spirit is there is unity, harmony, peace, and good-will. We have no sympathy for man-made uniformity or any man who would sacrifice the truth to walk with the crowd. It is interesting to note that Jesus first prayed that His children would be "sanctified in the truth, thy word is the truth" before He prayed that they all may be one, knowing that "thy word," the truth, is the basis of all true unity and power of conquest. Jesus prayed this prayer just before He entered the shadows and agony of the Cross by

which (Paul tells us) all forces in heaven and on earth will be reconciled or made one to conquer the lands of darkness. We need to study not how we may run alone, but how we can walk with our brother and unite our efforts to do the Lord's work.

Satan is the author of confusion and strife, and finds his vulnerable place in the missionary propaganda in the missionary himself. We have one Captain who is leading us. I believe the source of all true unity and army order is in the purpose and power of the Captain. He never deviated from the goal of the Cross, was never willing to sacrifice truth or to compromise in methods; and we shall need to look to Him for power and wisdom to labour together in His work. There are many things that hinder the unity we so much need, yet often have difficulty in obtaining. I will mention a few of these hindrances that mistakes may be avoided.

1. National pride is a barrier. We love our country and believe our ideals are the very best. Most of us believe we are from "no mean country," and it is our duty to stand up for our own, "my native land." We should have a wholesome love for our country, provided her basic principles are according to the ideals of the Kingdom of God; yet we ought to realize our citizenship is in heaven. We are colonists here, temporarily labouring for the heavenly residence to which we go, and the interests of the Kingdom of God should take precedence over the demands of the various countries. No earthly

barrier should hinder the love and fellowship of the citizens of the heavenly. We are earthly, sensual and carnal, in the words of Paul, if we are letting these barriers interfere with our Christian love and fellowship.

2. Another barrier, akin to the first, is knowing men after the flesh. Paul seems to have made this mistake in his early Christian life, certainly before he was a Christian; but after he knew the Lord and understood the meaning of the Cross, he knew men after the flesh no more. He judged men, if at all, in their relation to the great Sacrifice where we all died with Christ that we might henceforth live, not unto ourselves, but unto Christ who died for us. To judge men after the flesh we are perpetuating the old Judaizing spirit, which Paul fought with all his power, and that in the end must have caused his death. The spirit is not dead even in these days, though it may have much more attractive names. As we see the suffering Christ dying for us and bearing the awful shame of sin and the Cross, we lose all our pride in self and selfish things, and find we are one with Christ and one with each other in living wholly unto the Father to make known these infinite blessings of grace unto all men. We must know Him in the life of sacrifice and utter surrender of our wills to the Father before the power of His resurrection may fill our hearts and make us live henceforth unto the Father, and no longer be dominated by the spirit that knows men after the flesh. Every

missionary ought to follow Paul as he followed Christ in knowing no man after the flesh, not even Christ, much less our people. If each one wills, much strife will be averted and harmony and unity will prevail to the glory of the Father.

3. Too many conflicting plans. Foreign mission work is becoming highly organized, and the missionary must fit into the complex order (I fear too often of man's making), and many times this is done with much friction. In the times of prayer, devotion and fellowship in the study of God's Word, all hearts are one; but as soon as the problems of organization and directing the work arrive, then trouble and strife forthwith come, and the unity and fellowship are gone. In the management of the work the noble ideals, which ought to make us one, we find the greatest difficulty. We know the ideals; but we must face facts as they are, says an old missionary. If we are willing to give the ideals of service first place, then we can surmount the barriers of unity.

It is here we need to spend much time in prayer, obtaining the Lord's will and wisdom and spirit if we manage great mission problems (and we must), and always retain that joyful spirit of love and goodwill, preferring the other's honour, seeking only the Lord's glory in doing His work. His "oil of gladness" must make the machinery run smoothly in all fields, with all human hearts and wills being made conformable to His.

4. Previous ideas and ideals may prove a barrier. We will think that things ought to be done in the foreign fields as in the home land. We will try to graft old plans and ideals to the new situation. We will want to follow the paths of others of blessed memory, who were great leaders at home, and mark out our courses according to home standards. This may be best sometimes, as there are the unchangeable truths of our Lord fitted for all times and countries, and certain methods may be the direct outcome of centuries of wisdom and experience; yet I insist that nothing should be decided simply on the grounds that others have done this way in the West. We have the great privilege of looking at the Lord's work from the New Testament standard and get our ideas and ideals from the Master direct. This is far more true and important in the new fields of the non-Christian lands than in the West, yet we might have more unity and harmony even in the old fields of the West if this were true.

There are always enough in the mission fields, who will want to revert back to first principles and use methods best fitted to propagate these, to make it difficult to harmonize the forces when some are trying to reproduce Western church life and methods —purely as such—in the new fields. Such ought to be resisted, and fought openly, as Paul did Peter, because of the wrong involved. Unity and fellowship cannot be safely based on men and methods, but back to the essentials as revealed in Christ.

Here we obtain the source of victory for all fields and all time.

5. Many barriers to unity may be traced to physical causes. The run-down nervous missionary cannot see things as they are and he may be a real barrier to harmony. Such a missionary may be strong on unity in theory, and especially when discussing union with those of other sections, but when it comes to daily contact in the working of the common problems, friction arises like cross bands out of place in a machine shop. The very zeal and faithfulness to duty may be the occasion for the nervousness, but motives and earnest labours will not remove the barriers of unity that arise from the nervous condition.

I think those who are more fortunate, who can labour long and faithfully and still hold their nervous poise and radiant healthful spirit, ought to have endless patience with the unfortunate ones. We must trace such troubles largely to the nervous ills, which are truly physical troubles oftentimes in their origin, and deal with them with all kindness and patience, be the provocation ever so trying. If anywhere the strong should bear the infirmities of the weak, it is here. We should be like Abraham: yield to them and show the more noble way when there is no great principle involved. Certainly the nervous-sick ones need this, the work requires it, and our Lord urges it; and we should always under all conditions do it.

6. Self-assertiveness is a great barrier. The very nature of our work tends to develop this in our lives. It is no sign of power and true Christian grace to be able to assert one's rights bravely and show the weaknesses and faults of others. It is certainly not a grace to determine to have your way even though nothing would be lost in surrendering your rights for the good of others as Paul did. It requires much more courage and bravery to let others have their way; and you live patiently the right, unresentful even when falsely accused. It is ever well to remember that Paul gave good advice to all soldiers of the expanding kingdom when he wrote to missionaries (foreign) Timothy and Titus, saying, "And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth." It is not our business to retaliate, give men their dues, as men of the world do, for God will do this in due time. We must set forth Christ and draw men unto the Father by this.

These simple suggestions may seem altogether out of place in discussing such a holy subject, but should not when we remember that in the New Testament times, Christian ethics found a large place in all the writers, and especially those dealing with mixed races. If we do much for Christianity in these non-Christian lands, we will still put the emphasis where the early writers did. In these things we reveal

Christianity most and show the difference between it and heathen philosophies. In new fields these things have a great part in the success of all forms of work between the missionary and the native, as well as among the missionaries themselves.

Other barriers might be mentioned, but these are enough lest I be found with the one talent of criticism, which if buried the Lord would reward. I am glad to say even the barriers which I mention do not exist in all fields or with all individuals in any field, but enough do exist to make it worth while to mention that we may always guard against such weaknesses in our lives. I must give a few sentences to the positive side of harmonizing and unifying our forces.

1. We need to remember ever that the missionary is God's man, the Lord's ambassador. We did not choose our companions in the work. They, like we, were chosen by the Lord and the brethren and placed with us. They have the same Master, the same large motives; we are all needed for perfecting the Church for the battle. The Lord of the harvest field alone can make us one in all things. We can confidently look to Him to do this for the glory of the work and the saving of the millions in darkness.

2. We first have fellowship with the Master, and then with one another. Our fellowship does not come from countries, from men, from organizations, but from Him; hence, if we were to spend more time with Him in the beginning of each day and

faithfully look to Him at every turn of the way, we would have more unity and harmony that is divine and the beauty of much mission work. Our Master in His farewell words with His loving disciples just before He entered the Garden and then to the Cross in these very last words of the prayer says, "I made known unto them thy name, and will make it known (until the end of the time); that the love wherewith thou lovedst me may be in them, and I in them." It is in this we expect the unity—the oneness—for which He prayed and the world so much needs.

3. We need to look kindly at men's weaknesses—never at their sins,—but no Christian will knowingly have these. We cannot always see alike, and we need not expect to. Each has his own light, conscience, and Master, and each should bear with the other until the Lord gives us wisdom and power to see things as He does. It is far better "to do all things unto edification," and thus help each other to live Christ to the good of all. Even Christ had to deal with men as they were in revealing the truth and Himself. We are far more helpful to each other and the work we live to do by manifesting the same spirit in all our relationships. Thus was the Saviour's method in dealing with men with like passions as we ourselves. We shall be most pleasing to the Father and do most to establish His reign in the hearts of men if we will do likewise.

4. Place large emphasis on the things wherein we agree. We agree more often than we disagree,

but the differences cause the greatest noise. If we were to walk together in the things we agree and wisely stay free from the differences, except when truth is involved, we would do much to unify our forces. Of course we would be unwise to sacrifice truth or duty to walk together, but the truth and duty that make our hearts and lives one in meeting the world's needs will be worth the most to the present situation.

In writing about the unity and harmony of God's people I am thinking about missionaries working together in their own missions. The larger question of all forces working together, I have not sought to include, as the briefness of this chapter will not permit the discussion of this larger question.

5. Have proper regard for the physical. I must not close this chapter without mentioning the importance of the physical in relation to all questions of unity. Our physical health will do much to prepare us for the highest efficiency in harmonious action as well as in other spheres of activity. Noble living, a radiant, hopeful, buoyant physical life will be much more easily adjusted to united effort than the nervous and run-down bodies of God's servants. I need not dwell on this here as I have spoken so largely in chapter two, yet no question of united action can be rightly viewed unless we give large place to the physical condition of the labourers.

VIII

METHODS OPPORTUNE FOR PRESENT EMPHASIS

IN the ongoings of God's kingdom we need to place the emphasis according to the needs and times of the countries in which we labour. The men of large visions and practical application have always done this. This does not mean that we change the great realities of the Gospel—these are eternal and suited to all lands and times; but being true to these, we study carefully the best methods of approach and use these to make effective the Gospel to meet all needs. Herein we need great wisdom in studying the life-currents of various lands to understand how to adjust our message and approach our task so as to bring about the greatest results in reaching the desired ends.

There are a number of things which the missionary has done in China, not directly preaching the Gospel, that have been a great blessing to the people and prepared them to understand and receive the Gospel. The opium habit has been largely controlled and crushed out in China by the work of the missionary. He began the warfare and has continued

his opposition until the happy ending is in sight. Others have helped, but the real power has been in the missionary and the Anti-Opium Society. This is also true as to the Anti-Foot-Binding Society, started by the missionary. Not so much progress has been made in this cruel habit as with the opium, yet it is practically over in certain sections, and real headway has been made in the nation as a whole. The blessings that have come to the Chinese people through these two societies can never be estimated, yet it is really due to the work of the missionary. The education of the masses—and especially the women—is due to the work of the missionary. Orphanages and asylums for the insane and blind and helpless have been started by the missionary.

A closer study of Christ's own methods will show that such work is part of the Gospel. In the beginning of our Lord's ministry this He said of His work: "The Spirit of the Lord is upon me, because He has anointed me to preach glad tidings to the poor; He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." If we will put the emphasis where the Master did in His life among men, we will find that our message will be of like import with His. This is the key to human hearts everywhere, and prepares dull hearts and eyes, that see the glimmering light, so that the full Gospel for salvation of both soul and body may be received.

To make the meaning more clear, I give a few concrete examples.

1. The medical work. It is said that the door of China was opened by the lancet. Not only is this true, but many a heart has been opened to receive the full Gospel. The Chinese have in many instances received their best impression concerning Christianity from the hospital work. The first hospital ever opened in China was opened in Canton eighty-two years ago. The hospital exists to-day, treating more than fifty thousand each year; all expenses for its upkeep and enlargement are borne by the Chinese and others in China except some of the salaries of the missionaries, and even these are borne partly by the hospital, while several hundred thousand dollars are being raised for a new plant. Chinese of all classes, from the highest to the common coolie, are contributing to the larger plans. The Baptists have a hospital at Wuchow, which two years ago paid all expenses except the foreign physician's salary, and had three thousand dollars at the end of the year to help the building fund. The Wesleyans at Fat Shan have a hospital that paid all expenses and had fifteen thousand dollars to go to general expense.

There are thousands of cities in China with no hospital, no Western trained doctor, that would support hospitals if there were Christian physicians to go there and heal the bodies of the suffering and tell them of the world's Saviour. These hospitals would be a great blessing to the Chinese, prepare them for

the Gospel, remove prejudice, and bring about the best of feelings between the East and the West. The people would furnish the equipment and keep up the hospitals in many places. There is no greater opportunity in all the world to do a great work for needy humanity by the noble art of healing! Of course with the hospital there ought to go the nurse to help and to train others by the gentle, loving touch that will open the homes and hearts of the women and men in China—especially the women, as women work in the main with the women and girls. The work of the nurse is far more important in these lands than in the home land.

2. Orphanages and other eleemosynary institutions. Children are not appreciated by the general public in China. They do not recognize the worth of childhood. There were no orphanages or other kindred institutions in China until the missionary work revealed the love of Christ for all classes—and childhood. Some groups of Christians are starting such institutions and the non-Christian community is joining in the work. The need is all the more important because it helps to meet an imperative need in China and also reveals in a most tangible way the spirit of Christ. But little has been done in the past even by the missionaries, yet the time has come when more emphasis ought to be put on this kind of work, not necessary to use much funds from the home land, but rather to guide the Chinese and they will soon manage the work and finance it.

3. Industrial work. But little has been done in the way of industrial education in the Orient, yet this will, no doubt, in the near future be a very large factor in spreading the truths of Christianity. The Chinese are the poorest people in the world, yet with greatest amount of natural resources and man power of any nation on this earth. The natural resources are practically untouched and the people are in dire need for the necessities of life much of the time.

Industrial work will solve many a problem of the Church's growth and development by the native Christians in a way that nothing else can do; and it will do much towards giving an education to many a poor girl or boy who could not otherwise get the education. It will honour labour and make education practical in meeting the common needs of life, give the educated man a strong physique which he has lacked in the old order where all kinds of physical labour were regarded as dishonourable by the scholar. Western education has not received that favour due it in the Orient; for as yet it has not fitted the people to solve the daily problems of existence, and this is the chief concern of the leaders in China, and of the masses.

Julean Arnold told me about his experience in travelling over China examining into the condition of the country, and also seeing the work of the missionary. Some places the missionary is not known but by few, though he had lived in the country for

quite a while. He found such missionaries to be critical, complaining about the people and the methods that other missionaries are using in trying to meet the people's needs. He found another class of missionaries, who were known favourably by all classes. An investigation showed that these who were highly regarded were seeking to make their work practical, using various means of contact so as to win the confidence of the people and then revealing Christ to them. We shall need to guide wisely all our efforts to reveal Christ, using the most effective means in the fields where we labour.

4. Reading rooms and book depots can be made a great factor in disseminating Christian knowledge. In China the written character is sacred; hence, the message sent forth in well prepared written tracts and scriptural portions will be of immeasurable worth to reach the masses with the Gospel of salvation. The influence of the printed page unquestionably is of far greater influence than many other methods of work according to the amount spent this way. If the Christians of the West were to scatter the leaves for the healing of the nations broadcast over the desert fields of China, there would spring up oases everywhere that would bring life and power for all kinds of Christian activity. Many methods have been used to disseminate the printed page, but the book-room and depot has proven to be one of the very best. It can be made a center for the colporteur, the preacher, the druggist-colporteur, and

the evangelist and all forms of Christian activity. The method will need to be adjusted to local conditions, but the doing must be done speedily before the baneful literature fills the waiting hearts of the people, and then they will not be so easy to guide to the source of all truth—our Saviour.

5. Help in local problems. I do not mean that the missionary should have anything to do with law troubles and the ordinary clan troubles of the Christians. Every Christian must understand that he should be subject to "the powers that be," even if these are not the best, except when they interfere with his duty to the Father. However, in many things the missionary can be a real help in the local affairs such as questions of sanitation, public improvement of his locality, opposing Western social evils, good schools, public parks, etc. The non-Christian lands are very much in need of such practical efforts, but the people do not always appreciate them or know how to bring about the desired ends; hence, the missionary can do much good and prepare all classes for his real message by helping, largely in an advisory way, by establishing such forms of service.

I know of one city in China where the missionaries have been a great factor in organizing and developing a local city council. A municipal council was organized to handle all local questions such as mentioned in the previous paragraph. Many of the best and most influential people in the city were members

of this organization. The head police, the chief surgeon of the military hospital, a number of educators, pastors, business men, lawyers, congressmen, etc. A missionary served by the choice of the majority for a number of years as chairman. Many questions of improvement that concerned the welfare of the city were handled by this municipal council that could not have been handled any other way. Its good work was known far and near. The highest officials in that section of China entrusted many questions to this organization and were pleased with the results.

Such work will take some time of the missionary, but it will not require much, and most of this can be done in the evenings. It is well worth while if wisely guarded and always used for the impartial welfare of the people of all classes, and using this as a method of contact to influence others—and especially those in high position—for the Gospel.

6. Organizations to reach various classes, but especially the boys and girls. In practically every city where missionaries are located, an organization for reaching and moulding boys and one for girls, for Jesus Christ ought to be established. Such organizations may or may not be connected with the Y. M. C. A. and Y. W. C. A. In many places this is impractical; but such organizations with one aim and practical methods suited to young lives can be established wherever missionaries reside that will mean much for the Kingdom of God in reaching the class that is destined to make or mar all our efforts.

One of the failures of Christianity's present effort in many fields is that the young are not being marshalled for the army of our God. This is due in part to the fact that we do not recognize the importance of using methods adapted to young life. In any mission field in the world the young will respond to right methods in a most hopeful way. This has been tried out by the Y. M. C. A. with most encouraging results. We cannot always use the methods of this organization, but we ought to seek to give even more importance to the needs of the young people. Various methods will come to the thoughtful, prayerful missionary. Julean Arnold tells about visiting a certain mission in China, and reaching a mission home Saturday afternoon, and finding the lady of the home with a number of the city's most promising boys in her parlour. He asked the reason and found that this wise missionary had a boys' club in her home. She had the boys to join, paying a small fee to give the organization standing, the boys voting on its members. They came to her home—a foreign woman in China—and counted it a privilege to study with her the great questions of life in service for the nation's good. These young people are plastic, waiting to be moulded for the Kingdom of God, and it is our duty to seek the best method to do this thing.

We shall ever need to look to our Master to be able to choose the best method and always use every method as a means of practical contact to help solve

the present and future and eternal needs of the soul and body in establishing the Kingdom of God in the hearts of men and in society where the Father's will will be done and then "daily bread" and every need will be adequately met.

IX

THE PRESENT CALL AND WHO SHOULD GO

EVERY student of the world situation realizes that the old order in China, at least, is passing away. Will the new order be a better one wherein righteousness and Christian conditions exist? This question will inevitably be answered by the relation we sustain to the opportunities now confronting us. I am conscious of the many changes the world over, but I feel sure we do not place as much importance on the Oriental situation as this will affect the world order. More and more the Orient, and especially China, is going to play a larger part in determining world conditions. This fact and the other, that I am better acquainted with the land where I have given so much time, will cause me to confine what I say of The Call, to China in the main. I do this for a number of reasons.

China has the oldest and most conservative civilization in the world, and in breaking with the old order, she will have more to leave than any other country. The chasm between the oldest and most highly civilized of the ancient civilization and the throbbing modern life of to-day is greater and more difficult to span. China in accepting modern life

will make the biggest step ever made by any great nation.

Although this is true, China is calling with more unanimity and more earnestly than any nation in the past for the blessings of our civilization both material and spiritual. I mention a few of the ways whereby she is calling for these blessings and why we should heed the call with all our forces.

1. China calls by the greatness of the task. Some four hundred millions of souls, hopelessly bound to superstition and all the baneful influences of idolatry, depending on us for the Gospel as their only hope. One-fourth of the human family lives in China, and she largely dominates the religious life of over one-third of the human race. Other countries may conquer China with the sword, may overrun the country with religious formalism as Buddhism did in the early Christian era, yet China's fine moral and ethical teachings, the finest in all the world except where Christianity has influenced the masses—will subjugate her conquerors in the end. There is no reason to make us believe that China will not dominate the Orient in these things in the future as she has in the past. The immense numbers and importance of the Middle Kingdom give us many reasons for heeding the Call, giving great importance to the demands of the hour.

2. Not only numbers call to us but the kind of men and women add to the importance of the Call. The Chinese youths are taking their place in the

great institutions of learning the world over as among the most promising thinkers we have. The average Chinese we see in the West do not represent the better class at all. The Chinese are among the world's greatest races and her man power is capable of the highest development; hence they should not be counted of little concern in the world situation.

3. She appeals to us by her great needs. When Paul was at Troas and saw the Macedonian and the appalling needs of that land, he gathered assuredly that the Lord was calling him and his party to preach the Gospel unto them. Any people's need for the Gospel will appeal to all children of God as these needs appear.

No pen can describe the needs of the Chinese without the Gospel. The physical, intellectual, and spiritual needs beggar description. Spiritual needs are certainly the greatest, yet we can understand the physical best. In the United States it is estimated that we have one physician to every thousand of the population; yet in China one doctor, understanding medical science, to every five hundred thousand to one million of the population. Famine of soul and body is seen on every hand. Just to-day I note in the paper that it is estimated that one thousand are dying every day in that land because of famine. It will grow worse every day until the winter is past and next spring crops ripen. China makes the largest appeal purely from the humane motive than any nation in the world.

4. She appeals to us by her friendliness. In the past for many good reasons China was afraid of the West, afraid we did not love her and desire to deal with her fairly, and to our mutual good; but that day is happily disappearing, and she is looking to us sincerely and longingly for real help, and depending on us for knowledge and right living. She is, at least, ready to consider carefully the truth which we have in Christ Jesus, as to how this will meet her needs in the new order fast appearing. This is true not only of the common people, but the highest officials and the nation's most hopeful leaders. Although many of the officials are not prepared to yield themselves to the Saviour, they still realize Christianity has the power and the remedy for their people's ills, hence are friendly to the Gospel and are giving money to its propagation and urging others to consider its claims.

Some of the leading officials are accepting Christianity. Just before I left Canton I attended a great gathering of all classes of officials, both Chinese and others. Many speeches were made as to the nation's needs. Near the close the Chief Justice of the Supreme Court, a Chinese, arose and said: "I am a Christian, and I want to testify to you all that China's only hope is in Christianity." When he said this, many of the Chinese officials clapped their hands with joy. Four years ago the governor of Kwang Tung Province, a Province with thirty millions of human souls, gave a reception to the mission-

aries. Many high officials of China and other nations were present. This governor said he wanted to give this reception to show his appreciation of the work of the missionary. He praised their work most highly. He and his associates gave nearly a thousand dollars to one of our schools. The military governor of the Province gave the last three years some five thousand dollars to our medical work, and his government gave a plot of land for our hospital in Canton, Tung Shan, worth about ten thousand dollars. The officials of various classes are giving liberally to the Christian institutions. This means more in China for the officials to show this friendliness than almost any country in the world.

We do not put too much stress on this kind of friendliness, but it shows us that all hearts are ready to consider, desire to understand what Christianity has for their country; and this is the opportune time to give them the blessings of the Gospel, and let them understand the power of Christianity to meet the individual and national needs.

5. She is calling by the voice of the Master. These needs and opportunities are nothing more than the voice of the Saviour calling us to heed them for Him. The Christ in every human heart must see in his brother's call the appeal of the Master to meet this need. The Chinese are calling and the Lord has prepared their hearts. Western culture and commerce may seek to answer this call. China is asking for bread, shall we give her a stone? She

is asking for a fish, shall we give her a serpent? Men and women of God must answer this question. Who should go and meet this call speedily? The Master has prepared human hearts for His coming, and He has prepared us through the centuries to meet the situation. Some may give money, others may spend time in prayer; but in the last analysis, success depends on the kind of men we send to these needy fields.

At home Christianity being fairly well established will move along certain lines, supported by systems and organizations. It has nothing of this to lean on in the non-Christian lands. It is dependent upon the personal life of the men and women who go there as Christ's direct representatives to reveal Him to the needy people and hush their cries of distress by giving unto them Christ Jesus. This being true, we ought to send the men and women who will most fully represent Christ, most faithful to His ideals, life, and plans in meeting the needy world. I believe He has in the home churches the labourers ready to meet the call if they will heed the Master and be absolutely in His hands for world conquest.

I believe we are likely to make a mistake by thinking we must have a definite call, like unto Paul or some other missionary, before we go to these mission fields. Have not the great, waiting harvest fields already suffered because we expect too much in the Call? Did not the Master *call* all His disciples for all time, as He left for the Father's right hand, to go

into all the world and make disciples of the nations? Has He ever revoked this call? I know the Lord is good to us and accommodates His dealings with us often according to our condition; hence, He may give us a special call—we have so long expected it—yet it is a reproach on us that this is still necessary for the foreign fields. An examination of the experience of many of the world's greatest missionaries shows that many of these never had what some people expect in a special call. They received the call in the farewell orders and in the crying needs of distress and gathered assuredly, as Paul, that the Lord was calling them to preach the Gospel unto these people. The very fact that great sections of the world are wholly in darkness without one messenger, and we can remain untouched with their needs and expect a special call, is unthinkable in a world where all fields are one with our Master. With Him no foreign or home—it is the world that makes the field. No difference as to which side of the street you live on, the stream, the ocean, or anything else—it is a question of human souls for whom He died needing our help to give them the Gospel.

I am sure some men have had special calls, and this has been a great comfort to them; but others have not, and yet they are doing just as good work, meeting the world's needs. Paul in Galatians 1:15, 16, has these words, "But when it was the good pleasure of God, who separated me even from my mother's womb, and called me through his grace, to reveal

his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood." Paul was fitted by birth and by the revelation of Christ to become the successful missionary to the Gentiles. He lived in rebellion for years, but when he saw Christ and surrendered his will and life wholly unto Christ, then the Lord could use him in a large way to plant the saving truth in the hearts of the growing Western world.

We are fitted by nature and by training and revelation for the foreign work. It is far more important for us to judge our duty to the needy fields by these things than to expect "a special call" as you think Paul had, but his special call was to know Christ and then he was ready to do anything the Lord wanted him to do. The same principle is seen in Isaiah's call. The present need is for us to see also our duty by the same method, "And straightway confer not with flesh and blood," counting it all joy to be able to "go far hence."

Our God makes no mistakes. He works hitherto and we should work. The fields are ready for the reaper, and many of them will go to waste if we do not permit the Lord to use us to save them for Him. Every child of the Master should lay his life on the altar to be used wherever the Saviour wants to use him and in the way that will accomplish the most good. If he will heartily do so, He will use him to meet the situation; but if he does not, the failure will be his and the results to his hurt. Years ago near

my home in China, a mob attacked the Presbyterian Mission. As the mob began to form, some missionaries of another mission were near the mob. They had been there quite a while. They were urged to quell the mob in its incipiency, and many believed they could; but for reasons known alone to them, they made no effort, and the mob grew in size and violence until all property belonging to the Presbyterian Mission was burned, and the missionaries were hunted out of the cave near by and shamefully murdered. Many said that the blood of these murdered missionaries would be on those who could and did not rescue them. If this is true, what about the millions in darkness who can never hear the glad tidings unless we carry it to them? We can do it now, and if we do not, will not their blood be on us? Paul said he was free from the blood of certain people because he declared unto them all the counsel of God—gave them the Gospel in its fullness. This is the only way we can be free from the guilt of long neglect. May we be willing instruments in His hands for meeting the world's needs.

X

THE CHURCH'S DUTY TO HER WORLD MEN

THE work at home is inseparably bound to the struggle in the "regions beyond," and in failing to back up adequately our world men wherever they are, we greatly annul their work. It is one battle—and only one—regardless of locality. We are seeking to overthrow the kingdom of the world and establish the Kingdom of God. To neglect our world men we court failure even at home, as the kingdom of darkness in the outlying immense untouched fields will more and more cast its baneful shadows upon our home lands. In this chapter I want to suggest some ways we can help our world men most.

1. It is exceedingly important that we start them right. Most missionaries are made before they ever reach the fields. First of all they, like Paul, are made by the gifts of nature (and these are of God), and are called out by His grace and trained through the "hidden years in the home," and in the church and schoolroom. We are determining the success of their lives in all the battles in our relation to them in the early days of preparation in the life of the church where they live.

This being true, we must keep the churches true to the ideals and plans and methods of our Lord where the future leaders of all lands live. It is worthy of note that the church at Antioch, which sent out the first foreign missionaries of world influence, was in the right attitude towards the Lord and His work when these first missionaries were called out and started on their career. Notice the following,—"They spake also unto the Greeks, preaching the Lord Jesus." "The hand of the Lord was with them; and a great number, that believed, turned unto the Lord." "And much people were added unto the Lord." "Even for a whole year they were gathered together with the church, and taught much people." It was natural and easy for the Holy Spirit to say to a church aflame with the revival fires, daily ministering unto the Lord, fasting and praying, "Separate me Barnabas and Saul for the work whereunto I have called them." After prayer and the laying on of hands these men went forth by the Holy Spirit unto the heathen world with a power and devotion that won idolatrous peoples everywhere, witnessing with boldness in the midst of all trials and conditions.

The church that does the Lord's work in the Lord's way will have the needed volunteers and will start them out right. Who can estimate the power of that precious experience that Barnabas and Saul had at Antioch as these missionaries came in contact with the forces of darkness as they sought to liberate

the people with the Gospel. When the temptations and treacherous onslaught of the evil one came, they could always revert to the holy hour at Antioch when the voice of duty and the Holy Spirit, confirmed by the brethren in Christ Jesus, spoke to them and urged them on with a devotion and a power that would stand against "all the fiery darts of the wicked one." Fortunate is the missionary that has such a church and such an experience.

Beyond all doubt one of the greatest hindrances to the volunteer and the world program of our Lord is the condition of the home churches. The Master cannot call out the needed workers and prepare these for the greatest leadership while the churches are primarily concerned about questions of secondary importance, and are indifferent about the Lord's world plans of conquest. We shall lack the right kind of kingdom leaders for world conquest until our churches give the Father's will first place in absolute surrender for saving the waiting nations without a messenger of hope and salvation. We must revert back to original devotion and zeal for the Lord's truths and life as shown in the Antioch church where the salvation of the lost in their own midst and the needy world was given first place, teaching them all things, giving first place to these things as revealed in their willingness to spend so much time in prayer and fasting.

It must have been such a joy to have a church like Antioch to follow these early missionaries as they

went forth, Christ's ambassadors to the non-Christian lands. It also must have been a great joy to the church to have such missionaries to labour with the church in making known the glad tidings to those so long in darkness, and have these missionaries return and tell what great things the Lord had done for the Gentiles through their work and that of the co-operating church. After reporting the first visit, they start on the second, going to larger fields, and on and on till great numbers heard the Gospel for the first time. In fact, the trend of civilization and Christianity was directed for all future days. If all our churches (and O that they might be!) were like this great missionary church in their relation to the Master and the great truths of His Gospel in word and action and the Saviour's chosen world men, we would soon remove the shameful stigma of Christianity of this day, that almost two-thirds of the human family is still without the Gospel, and the churches still merely playing with the problem of world conquest, satisfied to enjoy the comforts and infinite blessings of the Gospel here at home, and consider the winning of the non-Christian lands of small consequence if anything is done.

2. So deal with the volunteer in his early impressions as to make it easy for him to carry into effect his "heavenly vision." We should enable the volunteer to prepare for the most efficient service regardless of cost and labour. The destiny of the churches at home, as well as the foreign fields, depends upon

the world men in a large way; hence, the investment of greatest importance is in these men, giving them the highest training in the schools best fitted to do this work. To neglect them and cripple their work of preparation, we weaken every phase of the world efforts of the churches. Every volunteer, whom we have good reason to believe is chosen of the Father for world conquest, ought to be given the best training obtainable in institutions thoroughly committed to the Lord and His ideals for the world's needs.

3. There is one phase of training needing strong emphasis still unmet by our churches; namely, the special course for the volunteer just ready to leave for the non-Christian lands, which will seek to give him a practical knowledge of the conditions he must face where he is to labour and how he may meet well the problems of health and adjustment so as to live long and labour well. We need recruiting stations (shall we say?) prepared to give the volunteer, just ready to enter the foreign fields, a clear insight into the physical and spiritual laws of highest efficiency where he is to labour, and thereby avoid great waste of manhood that has characterized so much of mission work in the past. I know we have mission courses in many of our theological institutions, but these ordinary courses, splendid as they are, do not meet the need I have in mind.

For the sake of emphasis I repeat that the waste on the foreign field is far greater than it ought to be.

Many have to return to the home land without remaining over one term of service, and as the first term is largely given to preparation, such workers are practically lost to all great effort for world conquest. Men who are prepared to know the situation best say that the missionary ought to live just as long and do about as much work on the foreign fields as in the home land if he is prepared to study conditions and adjust his life to these conditions. This being true, it is imperative for the churches to guide the volunteer and young missionary as to how he can meet well these conditions; and more important still, let him know the situation as it is and the first duty on his part to study and make well the adjustment. Men who will not take this phase of the work seriously are unfit to be entrusted with great responsibilities. A number of our existing institutions ought to add a special course to the work already done that will give the outgoing soldier these practical lessons. Such a course ought not to take more than four or five months of practical study, and this could be done in connection with other work.

A number of business firms, *e. g.*, Standard Oil of United States, will not entrust their foreign men with the responsibility of handling great business problems until these men have special instruction as to how to live and labour in the fields where they are to go. If this is necessary for men who are to sell Standard Oil products, how much more so for the missionary of the eternal Gospel for man's salvation,

and who is to labour under far more trying conditions than the average business man.

It is also well worth repeating that the United States Army would not permit her soldiers to go to Europe until these men had their special training in the recruiting station. Previous training, be that ever so good, did not exempt a single man. He must have this special training. We are going to labour under conditions much more difficult than those the soldier had to face in Europe. He was there for a short while. We are in the battle for life. He had a definite task, soon to be accomplished; we are to labour until all the peoples know the Lord from the least to the greatest. There are a hundred reasons why the missionary should have this special training where there was one that the soldier needed such training.

The missionary recruiting stations ought to be held under sacred environments where his world visions will be strengthened and all forces made ready for the battle. The men who give these special courses ought to be those who know the fields thoroughly and the problems of development first hand. Only such could give the practical lessons needed and the emphasis on the work of special training. It would follow that only missionaries could give these lessons, but the boards could use the men and women on furlough or detained because of health reasons. Yet the importance of the task is so exceedingly far-reaching that, if necessary, it would be wise

to call a man or so now and then from the battle-field in order that this preparatory work should be done by competent men, and not left entirely to chance or men who must theorize and dwell too much with the abstract.

The work of special training should have a climax with a great mission gathering where the leading home workers mostly concerned in the world battle could meet with these departing "overseas men," and give them a farewell like Paul and Barnabas must have had at Antioch, binding the home forces close to the foreign army. It would be such a blessing to the home forces as well as these world men to have such a meeting.

4. Back up the missionary adequately after he reaches the field. This is of surpassing importance. No great battle has ever been won where the home forces did not stand by their soldiers. This can be done in a number of ways.

(*a*) Keep in touch with the missionary. Many a soldier found that his home people and the pastor did not keep in touch with him as he had hoped. Many times this was due to thoughtlessness. I knew a young soldier who did not hear from home as he expected, and he sent a cable from France for home news. The pastor who failed to keep in touch with his soldier boys made a mistake that is difficult to correct. The missionary does not look to men as the soldier may have done, but still the missionary needs the home sympathy and touch with God's people if

his morale is always its best and he labours with the greatest zest in the hardest fields. This may be done through letters, prayers, and faith.

(*b*) Give sufficient equipment. It is a waste of man power—and this is our greatest asset in any field—for us to send men to these fields and not equip them for the best work. As a rule these missionaries are still doing foundation work—we are not needed where this is not still true. He does not have the support of organization and long-standing practices, which we have at home, hence he must depend on what he has in the way of support as you send it. Russia was lost to the Allies, many think, because she did not have an adequate supply of ammunition at critical times. Many a young life in the mission field with the noblest aims loses his zeal and wastes his energy because he lacks the necessary munitions of the warfare. Good homes, large and sanitary, should be provided for every man where he can keep the noblest ideals of our home life pure and strong in a strange land where these things will preserve his health, conserve his energy for the work, and teach the natives many needed lessons which cannot be taught by words. He must also have a workshop, a school, a hospital, a church, a book-room, or a hostel where he can come in touch with men and train them for the kingdom. The workshop is even often more important than any other equipment, for here one's life is spent.

Our Father is richly blessing us in material wealth.

We have more of this than any nation in the world. He has done this that we might be able to equip His work on the various needy fields. If the average laymen could see the poor equipment whereby most missionaries labour in the mission fields, I believe they would be constrained to come to our help in providing the material equipment while we give our lives to the task that is our brothers' in the home land as well as ours who labour in the trenches. I rejoice in the great advancement made in recent years, yet we are just beginning to meet the vast needs of the marching army, in the way of material equipment.

(*c*) Pray constantly for our missionaries and their converts. All labourers and all equipment of a material kind must fail unless we obtain spiritual vision and power, and we need your prayers above everything else for these things. In every church—in fact, every child of God—should unite their daily prayers for the great outstanding struggle that is now on, and must intensify with the years, in the Orient and other mission fields. The soldiers whom you have helped to send out are in the greatest battle ever fought by men of God, the organized forces of evil thoroughly entrenched in the customs, superstition, and sin-enslaved hearts of the untouched millions. The struggle will require the strength of many of our best trained men and women in kingdom warfare. We need the united prayers—"fervent prayer of faith"—and such prayers will be "effectual" to the saving of many souls.

Many chains of influence can be traced to the prayers of some person or church in the home land going to God in behalf of the work in the foreign fields. I will mention only one. The wife of Hon. Mr. Liu, ambassador from China to the Court of St. James, London, England, years ago was healed by our physician in South China. She was visited by the physician's wife and told of the Saviour. She was willing to give up idolatry and all heathen customs except worshipping the graves of her people—filial piety she must continue. She was told that she had to make the complete surrender to be a disciple of the Master. She hesitated. The missionary in charge wrote letters to his co-labourers in Macon, Atlanta, and other points in Georgia, U. S. A., asking that they pray especially for this woman. A great volume of prayer went to the Father on her behalf. In a short while she made the full surrender, and has ever since been one of the leading Christians in her church. Through her influence, coöperating with others, many have been won to Christ, and among the number the wife of Dr. Sun Yat Sen, the first President of China. Doubtless the influence of this woman will never cease in winning souls to Christ until He will come to receive His own to be forever with the Lord. Those who prayed for her in the United States were co-labourers with the missionary and will share with the reward.

It would be a happy arrangement if churches at home would make it a business to pray for certain

fields in China, and the labourers on these fields would constantly keep the home churches informed as to the need of prayer and give various objects for prayer. It would be a measureless blessing to the work in these mission fields and also to the work at home. Every child of the Father certainly ought to have a real part in the work by the prayer of faith,—co-workers with the Saviour in our behalf through prayer, and then we will hasten the glad day when the nations shall know Him.

We are realizing the wealth of prayer more in these days through our knowledge of physical laws. If the physical laws are so delicate that an influence started in the Occident speedily finds its way to the Orient and the ends of the earth, how much more so is this true of spiritual forces. Several years ago Japanese scientists at Nagasaki detected earthquake waves, and declared there had been a disturbance somewhere. In a short while the cables brought the news that a city had been destroyed in South America by a terrible earthquake. This earthquake occurred almost as far away as possible from Japan and China, yet the waves of influence were speedily wafted to these distant shores. Just so in all social and industrial and spiritual reforms in the West. These send their influence to the uttermost parts of the earth far more rapidly than we realize. We cannot live to ourselves in the West, and the East also cannot, even if so desired. Every life well lived for the Master anywhere in the world is going to start

influences that will reach distant shores and add force to the powers of righteousness seeking to make a new heaven and a new earth wherein dwelleth the benign influences of our Master.

In the spring of 1919 the Chinese Government made a notable bonfire at Shanghai burning publicly opium worth about twenty-five million dollars. Many tried to persuade China to use this opium for medical purposes, but she was not willing to make the compromise. However, back of this bonfire were many noble praying men and women of England and the United States and other countries, who had spent much time in preparing the Chinese Government for this great event, and who no doubt decided the issue days before through spiritual forces. The army of the Ancient of Days had worked for years on this problem, and the world stood amazed at a non-Christian nation winning a victory for humanity seldom equalled even in the so-called Christian lands. The praying bands of the world did much to bring about this event, which will in turn do much to make effective the missionary propaganda in China and all non-Christian lands.

I mention these incidents to impress afresh upon our minds that the home forces and the foreign are interdependent and inseparably bound together in the world conflict. If the home forces do not do their duty to the world men, we are weakening the battle line that is bound to affect in a most serious way the whole situation. If the home and foreign

alike do their full duty, the resultant power and influence will grow with ever-increasing magnitude until His glorious name will be known and praised from the River to the ends of the earth, and none shall need to say, Know the Lord, for all will know Him from the least to the greatest.

May each child of our Saviour and Lord do his whole duty in the way the Master will gladly guide all willing hearts, and contribute his share to the world battle. If each will do this, the long-delayed glad tidings, that the Saviour has come to bring salvation to all peoples, will speedily reach the weary, waiting nations. The light of His resplendent glory that shone first on the hills of Bethlehem over nineteen hundred years ago will be given the opportunity to pierce and dissipate the dark places of this earth, bringing peace and gladness to disturbed hearts and chaotic civilizations, hopeless without the Gospel. If His children, who have known the infinite blessings of the Gospel to the individual and society, will make their chief joy and duty to proclaim these glad tidings to all the earth, our Lord and Master will see the travail of His soul and be satisfied. If the message of this book will in any way help the labourers in God's kingdom at home or abroad to understand how they may live and labour to bring about these most desired ends, I shall be thankful indeed to Him Whose we are and Whom we serve.

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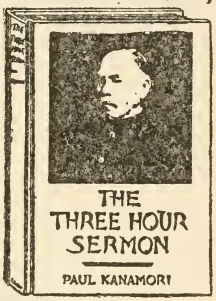

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